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ABSTRACT

This issue of the "Journal of Children and Youth" focuses upon caring and related issues. Learning to care is an educational process which includes dialogue periods, creativity techniques, and action projects. When the subject of caring is taught in the educational curriculum on a consistent basis, students have the chance to learn, develop, and practice the capacity for ethical concern, altruism, cooperation, and more. Students, educators, and parents have verified that lessons which focus on caring have improved individual mental health, family living, and friendships, and have provided opportunities to contribute to humane involvement in societal issues such as peace, prejudice, and poverty. (Author/MP)

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JOURNAL OF CHILDREN AND YOUTH

"Teaching Children to Care"

Dr. Dorothy Kobak, Temple University, Guest Editor

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Introduction

by

Dorothy Kobak
Temple University

Caring can be taught! It is possible! It is desirable! It is essential! Learning to care is an educational process. It is consistent with the finest educational principles. The process includes using dialogue periods, creativity techniques, and action projects.

When the subject of caring is taught in the educational curriculum on a consistent basis, students have the chance to learn, develop and practice the capacity for ethical concern, altruism, cooperation, and much more.

Hundreds of students, educators, and parents have verified that caring lessons have improved individual mental health, family living, and friendship. They have provided opportunities to contribute to humane involvement in societal issues such as peace, prejudice, and poverty. The theme of this issue of the Journal of Children and Youth focuses upon caring and these issues.

AN EDUCATION THROUGH LOVE*

by

Robert Muller
United Nations

Humanity has discovered of late a great number of interdependencies which encompass our entire planet. The UN Stockholm Conference on the Environment brought to light the concept of the biosphere: a little sphere only a few miles thick enrobing the glove and containing all life of our solar system. The interdependencies of our environment, of our water, of our seas and oceans, of our air, of our energy and resources have revealed that we are all part of an extremely complex, marvelous fabric of life, of a unique, astonishing living body in the universe, which must be the object of our utmost care. Also, during the last century, humanity has added its own list of teeming man-made interdependencies through science, trade, business, transportation, communications, international exchanges, travel and tourism. Finally, we have discovered our indissoluble interdependence with the past and with the future. Our planet and its precious cargo of life advance in time as a huge, complex, miraculous, evolving intergalactic body.

In this vast list of global interdependencies, there is one which is particularly vital: our children. Humanity's children form the most previous network of human interdependence, the link between past and future without which all other interdependencies would cease to be relevant, for without the children, humanity would soon cease to be.

When I think of the family, I always remember the beginning of Rousseau's Contrat Social where he states that the only natural society is the family. The family is indeed the most highly interdependent society, perfected over millions of years of evolution. In it, grandparents, father, mother and children normally adapt to each other through many mysterious and marvelous ways, among which the most important one, insufficiently studied by humankind, is love. The first education that the little baby receives is entirely through love, particularly the mother's love. This great unexplored concept has been vastly underestimated as a means to increase the knowledge, peace, understanding and interdependence of humanity and the general functioning of our planet. It is rarely used as an instrument of international relations. Political personalities, experts, scientists and diplomats, in our age of dry reason, rarely use the word love, neglecting its cardinal value to achieve a more harmonious, well-functioning, happy human society and planetary habitat. And yet, to conduct our mysterious and miraculous journey in the universe we need above all faith, hope and love. And of the three, as so many saints and prophets have proclaimed, the most effective is love.

*From the manuscript "Global Spirtuality or the Planet of God," to be published by Doubleday in 1982.

The greatest group of people to which we must henceforth direct our attention is the human family. Again, the Buddha, Christ and all great visionaries, philosophers and prophets saw the fundamental unity of humankind even though they lived in small separated societies scattered over the glove. Today, it is a completely different story. Today our world society of more than four billion people knows very well what is happening across the waters on the other side of the world. It is the transformation of this last born and greatest society of all into a family which is the fundamental task of our time. How can we bring about this larger community? How can we find the natural, optimum, harmonious adaptation, relations and understanding between nations, races, religions, languages, institutions, enterprises, ideologies and professions? The search for a peaceful, reciprocal enrichment of all these diverse groups within one perfect human family is our next fundamental task on our evolutionary path. So far in history, humanity itself has been the great neglected orphan.

Our future family will be that of our children. If we give the right education to the 15,000 children born every hour and make them feel part of the beautiful human family and its mysterious physical, mental, moral and spiritual interdependencies, then we will obtain a better world. We must give a global education to all the world's children, teach them about the miracle and sanctity of life, the necessity of love for our planet for our great human family, for the heavens and for the Creator of all these marvels. We must teach them rules of good behavior towards our global home and all our human sisters and brothers, so as to ensure peace, justice and happiness for all, and make our planet a showcase in the universe, as God wants it to be. This is the true, ultimate purpose of our evolution and of our efforts.

If we can teach right from the primary school the type of interdependent society into which children are born, then we will progress towards a truly good human family on a unique and well-run planet. Our minds must be directed towards these newcomers, towards the new human society being formed hour after hour under our very eyes by the arrival of new children. Through the education of all the children of the world and the right education about their world, we will prepare the novel planetary society which is in the making and which begins to be visible in the United Nations.

Recent history has shown that the old ways of taking the world by force, conquering and dividing, fragmenting, hating, fearing, arming, subverting, ruling and destroying no longer work in the interdependent circumstances of our planet. We must now try other ways which should be thoroughly studied by the best minds and applied by the political leaders of our planet: the ways of love, understanding, cooperation, altruism, justice and harmony, the superiority of which has been proved so irrefutably by the oldest, most advanced and most natural of all societies, the family.

CARING ABOUT FAMILIES

by

Sara Taubin
Drexel University

If we care about families, we must understand what they are and what they need. Fortunately we move into the 1980's armed with substantial information about the nation's families. The decade census collected a massive amount of quantitative data, now being analyzed and reported. The White House Conference on Families provided a national forum for discussions about the status and needs of American Families. Agreements, differences, and finally recommendations were widely disseminated.

The intent of this brief paper is threefold:

1. To present a more balanced and positive description of families, using current demographic data.

2. To review needs, recommendations, and policies accorded priority importance at the White House Conferences.

3. To consider some major emerging issues affecting families.

MARRIAGE, REMARRIAGE, AND FAMILY LIFE ARE THRIVING

Family life has never been static, tranquil or ideal. Tables I through IV support a view of 1980's family life more routine and conventional than the media and many professionals would have us believe. A clear majority of families at any cross section of sampling are "traditional" in structure. (Taubin and Mudd, 1981). Individuals through their life span experience changing sequential patterns of family structures. The great percentage of adults are married, intend to marry or intend to re-marry if currently divorced or widowed. The great majority of married people have a child or children; or intend to have children; or are eager to adopt. Adult children may leave home or stay until they marry, although the census no longer counts those over 18 as family members. A small percentage of men and women never marry. Normal families assume varied shapes, relationships, sizes, and functions through a life cycle. Media infatuation with an ideal of the perpetually young, two adult, two child family is misleading.

White families differ from black families in percent distributions. Table I shows that for white families, the change from 1960 to 1978 is in favor of a greater percentage of the population married. In 1978, 74 percent of men and 67 percent of women are married. A conservative estimate would be that two-thirds of these marriages are first marriages. Table II shows 86 percent of families in 1978 to be husband and wife families, a decrease of three

Table I

Marital Status of the Population by Sex: 1960 and 1978.

	1960	1978
Percent of Total	100.0	100.0
Males		
Single	25.3	17.9
Married	69.1	74.3
Widowed	3.7	2.8
Divorced	1.9	5.0
Females		
Single	19.0	13.8
Married	65.6	67.0
Widowed	12.8	12.1
Divorced	2.6	7.1

Adapted from:
Source: U.S. Bureau of the Census Current Population Reports, Series P-20, No.338, and earlier issues.

Table II

Families by Type of Head: 1960 and 1978

	1960	1978
Percent of Total	100.0	100.0
White		
Husband and wife	88.7	85.9
Other male head	2.6	2.5
Female head	8.7	11.5
Black and Other		
Husband and wife	73.6	59.3
Other male head	4.0	4.7
Female head	22.4	36.0

Table III

Percent Distribution of Families by Number of Own Children Under 18 Years Old: 1960 and 1978

	1960	1978
Percent Distribution	100.0	100.0
Number of Children		
No children	43.0	46.9
1 child	18.5	20.3
2 children	18.0	19.0
3 children	11.1	8.8
4 or more children	9.4	5.0

Tables II and III adapted from Source: U.S. Bureau of the Census, Current Population Reports, Series P-20, No. 326.

Table IV

Percentage of Children Under 18 Living with Both Parents:
1960 - 1978

	1960	1978
White		
Both Parents	91.9	83.8
Mother only	6.2	12.6
Black		
Both Parents	69.2	43.6
Mother only	20.6	42.6

Adapted from Source: U.S. Bureau of the Census, Current Population Reports, Series P-20, No. 338 and Series P-23, No. 50.

percentage points from 1960. Table III shows that 53% of families have one or more children under 18 years of age in 1978, a decrease of 4 percentage points from 1960. Table IV shows that 84 percent of white children live with both parents, a decrease of eight percentage points from 1960. The complexities of black family life need detailed sensitive analysis beyond the scope of this brief paper.

THE WHITE HOUSE CONFERENCE ON FAMILIES

A Synopsis of Needs, Recommendations and Policies

Skillful leadership guided the regional public forums to a successful, unified conclusion. Divergent opinions were aired and shared. Information was gathered, disseminated, and finally organized into recommendations. The recommendations that came out of the conferences follow:

Improved Personnel Practices. Ninety percent of the delegates at each conference called for work policies more responsive to family needs. Flextime, job-sharing, flexible leave policies, and child care were issues proposed by all three groups.

Repeal of the Marriage Tax. The revision of tax codes affecting day care, home care for the elderly, inheritance, and married couples was called for along with the elimination of the marriage penalty by allowing married couples to elect to file income taxes either jointly or separately.

Health Care for the Aging. The need for home care for the elderly and appropriate changes in Medicaid/Medicare policies was a focus of attention during the conferences.

Family Impact. The sometimes negative impact of government policies on families was a concern expressed by most of the delegates. They recommended that laws and regulations be analyzed in terms of their impact on families.

Recognition of Homemakers. Many delegates recommended the national recognition of the intrinsic value of homemakers through public education, media campaigns, and tax law revisions, including tax exemptions for homemakers caring for children, and elderly and handicapped family members in the home. Job training, among other support services for displaced homemakers, was recommended.

Substance Abuse. Recommendations called for government, school, community and media programs to combat alcohol and drug abuse.

The Handicapped. Delegates supported the development of government programs responsive to the needs of the handicapped and enforcement of existing laws supporting the disabled.

Full Employment. Delegates urged all branches of the government to strengthen and enforce existing legislation on programs of full employment and to implement the Humphrey-Hawkins Act.

Child Care. The development of alternative forms of child care received strong support.

The Media. Delegates reminded the media of their responsibility toward family and community and recommended that the media be discouraged from glorifying the use of drugs and alcohol and that the media be encouraged to educate the family on substance abuse.

Family Violence. Treatment and preventive services, the creation of community crisis shelters, and educational programs aimed at halting trends in family violence were recommended.

Housing. Discriminatory housing practices such as redlining, restrictive zoning, and the like were attacked by delegates.

Family Life Education. A large majority of delegates supported "Comprehensive family life education for children, youth, and adults."

Adolescent Pregnancy. Prevention through education was stressed, but many delegates stated that "pregnant adolescents, adolescent parents and their families should have access to comprehensive health, education, and social services that will help them overcome the problems associated with early pregnancy and teenage parenthood."

Discrimination in Employment. All three conferences called for vigorous enforcement of existing laws, affirmative action programs, equal pay for equivalent work, and efforts to combat sexual harrassment and all forms of discrimination in employment.

Families have spoken out on their needs. The recommendations for policy and action are clear. Those of us with a sense of history are dismayed by current setbacks, but know they are temporary. The forecasts which follow provide guidelines for the next steps.

EMERGING TRENDS AND ISSUES

Masnick and Bane (1980) in a major demographic analysis of the nation's families present the following general conclusions about forces shaping family life in the 1980's.

"We are able to set aside several misconceptions about recently observed changes in the American family and to more confidently predict changes that are in store over the next decade. A deeper level of understanding will enable us all to break down the resistance--both institutional and generational--to making our society more responsive to changing family needs."

Five aspects of the changing American family can be singled out from among our major findings as being particularly significant:

1. Far from being abnormal, the low marriage, high divorce, and low fertility rates of today's generation of young adults are consistent with long-term trends, though inconsistent with the pattern established by their parents' generation.

2. Between now and 1990, households made up of married couples will increase dramatically.

3. Fewer and fewer households will have children present.

4. Although more wives are working, their contribution to family income is small and has not changed.

5. A revolution in the impact of women's work is on the horizon."

(Masnick and Bane, 1980, p.2.)

The long-term trends in marriage, divorce and fertility cited above establish the evolutionary nature of these major family changes. Aging of the population accounts for much of the dramatic increase in old single person and child free households. Women's work impacts on the young who need care, the increasing number of old family members who will also need care, and on husbands who are still reluctant to share equally in such tasks.

At employment and governmental levels, concern for families is reflected in policies and laws. Insensitivity to family needs is the daily experience of prosperous and poor families alike. Families will feel supported and protected when employers and governments demonstrate that they understand that individuals live in family systems. Benefits and problems are shared and amplified.

The amount of love, energy, skills and resources needed to coordinate and implement the many interrelated aspects of family members' lives is rarely appreciated. The mystery and miracle of families is their continuing adaptation, transformation and tenacity in the face of indifference. There is no telling what families could become in an atmosphere of positive concern!

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A PHILOSOPHICAL RATIONALE - AND PRACTICAL GUIDE TO RAISING THE "CQ" - CARING QUALITY - A MORAL IMPERATIVE IN GLOBAL EDUCATION

by

Dorothy Kobak
Temple University

Some time ago, the newspapers carried an article about a teacher who asked her class to write a composition on the subject: "The day I became president."

One student wrote: "That day somebody tried to shoot me, but my guys got him, and they sent him to the gas chamber." Another wrote: "I shook the hands of people who had given me the privilege of being the first woman president. Then I saw that there was a gun and it was in the hands of my opponent. I told my security guard." A 6th-grader fantasized: "I became president and was riding in my bullet-proof car and when I saw the car I fainted. It was a black hearse. I didn't want to die so young, even as president." The teacher reported that not once during the assignment had she mentioned the word "assassination." Yet almost half of the students equated being president with assassination.

Statistics tell us that someone is murdered every 28 minutes, that a rape is committed every nine minutes and a robbery every 75 seconds. It is common knowledge that the annual cost of school vandalism has been estimated at over half a billion dollars. Each year about 70,000 teachers and many more students are physically assaulted, in expressions of the aggression, hostility and fear which lie behind such violence.

"The ultimate disease of our time is valuelessness," Dr. Abraham Maslow asserts in his work, The Farthest Reaches of Human Nature, while Ashley Montague, writing in Man: His First Million Years, tells us that a baby is born wanting and needing not only love and affection but also "wanting and needing to love others."

During a recent conference sponsored by The Menninger Foundation on how to develop "a caring society," the conference participants, including Dr. Karl Menninger, concluded that educational institutions must help children grow and develop their caring capacity. According to Dr. Jonas Salk, "We need to help children develop nobility. By 'nobility' I mean doing the right thing for the right reason. I think this can be taught just as we teach arithmetic or reading or biology."

I believe that schools pay too little attention to their responsibility in developing "caring" individuals and that students are being deprived of an entitlement when they are not taught "caring skills" on an ongoing, consistent basis, along with their academic subjects. In my work with hundreds

of students in the public schools I have found that caring can be taught, and that it can be introduced into the curriculum, with teacher training and administrative support, on a daily, structured basis. If a "caring" curriculum is carried through, there is ample reason to believe that students will study and learn ways to develop their "CQ" or "Caring Quality" while they develop their academic skills. Moreover, I believe this opportunity should be mandated.

The urgency of the need for caring individuals in the family, community and society is obvious. One need only view the deterioration of ethical values and the increased rate of personal breakdown, crime and maladaptive behavior, where isolation, depersonalization and alienation have become substitutes for cooperation, commitment and concern.

Global Education, relating to the teaching of caring as a socialization skill, can prime for such a possibility, and offer an avenue for this caring concept to be translated into curriculum throughout the world. To study and learn caring, to practice and identify caring skills, is meaningful not only for a better educational milieu, but will also equip for a lifetime of good personal mental health, and a more mature contribution to the solution of global and internal problems: war, racism, poverty, hunger, terrorism, and alienation. Global education, which helps raise the "CQ" or CARING QUALITY, throughout the world, offers a vital gift for developing youth to achieve union with each other as they study the skills and techniques necessary for caring.

Education for CARING cannot be a vogue effort on the part of benign educators who are dedicated to playing a more vital role in the character development of students, although this is commendable. But successful global education must foster an allied relationship to embrace the concept of formally teaching to raise the "CQ" or "CARING QUALITY", by using a consistent, structured curriculum, incorporating the valid educational principles of Dialogue, Creativity, and Activity. These three areas are all oriented to the growth of CARING through inner change in feelings, attitudes, and action.

The rationale is that the more opportunities students are offered for involvement in caring experiences during the school day, the greater their growth in these qualities will be. Moreover, the technique of offering "input opportunities" helps reduce the threat level and strengthens the comfort level for students in expressing caring qualities. Caring opportunities are important because caring is risk taking, and risk taking can be a threatening psychological experience. Caring can stimulate unresolved, unconscious feelings of anger and sharing related to sibling rivalries. Caring can touch off uncomfortable fears of identification or contamination with those who are "have nots" or those who are 'different'." These feelings also produce guilts that cause pain and stress. Unfortunately, two of the global ways we have learned to survive with anxieties, and to handle them if they are not adequately understood and channeled, is by <u>REJECTION</u> and <u>WITHDRAWAL</u>: "I will put you down and make nothing of you, and therefore I can fight you, because you are either worse than I am, or a danger to me! Or, I will not care about you and pretend you do not exist, and you will not make me uncomfortable. Then I can go about being self concerned more peacefully!" However, rejection and

withdrawal are the two avenues in global education which cannot be tolerated, and must be understood, if we are to educate for caring, to include fellowship, peace, concern, equality, and committment in the regeneration of ethical and altruistic areas via the academic route. The caring curriculum uses three kinds of "input opportunities" in the project: a daily class dialogue period, planned use of creativity "tools", and action projects. Dialogue must be on going, consistent, structured into curriculum, as a "period", and relevant. Some examples of successful topics for dialogues that have been used, (although by no means need they be limited to these): EMPATHY, PHILOSOPHICAL, IDENTIFICATION, MUTUAL HELP, ANGER, JUSTICE, RESISTANCE, CURRENT EVENTS, PERSONAL LOSSES, TRUANCY, STEALING, FAMILY RELATIONSHIPS, PEER PRESSURE, FIGHTS, UNDERACHIEVING, REJECTION, and FEARS.

Topics can be prepared ahead of time, or be spontaneous to immediate group needs, or occur as "IN-PUT OPPORTUNITIES", during subject class lessons where a caring intervention is needed and takes priority over the lessons planned. All the dialogues, no matter what the topic, are geared toward and defined in goal, focus, and intent in terms of caring, as contracted to purely "rap" sessions in the affective domain.

Morality or sin, or "It is wrong!" or "You will be punished," is not stressed. Rather the quality of empathy is stressed: "How do you think the other person feels? How did you feel when the same thing happened to you?" Dialogues are not evasive to any risk, reality, or hardship problems. Pupils respond very favorably to this approach, as they perceive their threats and fears, acknowledge their desire to be caring, and find new skills to effectuate a caring process.

The second large areas in global education for caring are consistent with educational methodology. These are through the use of creativity techniques. All students are involved in art, music, plays, poems, and literature, as part of their academic curriculum. These are all superb ways that education can reach out for building bridges to caring with the creativity tools as the springboard for caring discussions.

Media used by students in the caring programs have been through the use of clay, school newspapers, wall murals, TV, video taping, poetry, music classes and more. Again, all creativity projects must be geared to the caring concept. They are effective, since they require a dialogue first, and then cooperative efforts. Positive feedback, strengthens the comfort level in caring, reduces the threat level, and encourages desire to repeat the caring behavior. The Caring Quality lies fallow unless it is tapped! "Practice" and involvement are essential. Caring is not accidental.

The third area for Global education is the action oriented project. Children learn by doing. The act of doing things together is a unifier, a leveler of differences, while respecting and preserving uniqueness, and individuality. Action projects, strengthen the practice of acceptance. Practice enables the internalization of acceptance. Internalization of acceptance stabilizes relationships.

A Chinese proverb says:

When you hear it - you forget!
When you see it - you remember!
When you do it - you know!

Action projects that have increased the "CQ" or "Caring Quality" have been accomplished by talking together first, working together secondly, and evaluating together lastly. Some projects have included: PENNIES FOR PEOPLE, CHILDREN CARING FOR CHILDREN, CITIZENS OF THE WEEK, RECOGNITION PROJECTS, SPECIAL OCCASION PROJECTS, GOOD CHEER PROJECTS, and more. These projects help allay feelings of shyness, shame, or anxiety in showing caring. These negative factors cause our alienation and depersonalization from one another, whether to those nearby or those far away in another part of the world.

Finally, educators involved in caring education, play a monumental role in assisting Global education and its aims for a peaceful, more equitable world of altruism, ethical concern and committed behavior. Those involved in TEACHING CHILDREN TO CARE, have shared that a formal program of teaching children to care restored to teachers an excitement and hope for their profession. Teachers realized that their feelings of impotency towards the breakdown in the value systems of their pupils were invalid. They found a strategy to do something about it and perform with enthusiasm, playing a significant role in developing "caring" individuals for the future. Teaching is optimized when the classroom attitude of concern and harmony made management problems minimal and learning attitudes positive. Teachers reported a strong uplift in their morale, in contrast to their former feelings of needing help and receiving blame instead.

It has been discovered in working with hundreds of students, that it has never been found that students did not <u>want</u> to learn how to care, but were eager to be involved in caring programs. The groups of students taught comprised emotionally disturbed, brain injured, retarded, inner city ghetto students, wealthy "silk stocking" school pupils, all ethnic and racial groups, as well as any age group from nursery school to college.

Many of the results of a school program to raise the "CQ" of children are observable. Caring helped those involved to act out new experiences which illustrated they had incorporated satisfactions in caring. Small examples of this became large milestones. For example, they shared their candy more readily, held doors open for adults behind them, and apologized for fighting or taking possessions away. Children expressed greetings and thanks with much more frequency and warmth. All of these manifestations formerly had represented great risks of ridicule or lack of reward. The program was highly effective in terms of ameliorating the causative factors because when the pupils were cruel to each other, they were, in effect, saying that they wanted "distance" from one another. When their caring quality was increased, they were affirming that they felt safe enough to relate. The impact of such a world wide program could easily be envisioned!

In teaching children tc care, the important thing is to begin. The end result, and the length of time needed to effect a caring society, is not the only issue. A beginning--and a beginning in education--is the issue. H. G. Wells wrote: "Human history becomes more and more a race between education and catastrophe." Education must include education for ethical and altruistic concerns. These skills belong in education and no student should be deprived of the opportunity to learn, perfect and use these skills. Global education which includes raising the "CQ" or "Caring Quality", offers such an opportunity to pupils, their teachers and educators. Caring lessons involving every student in the mainstream of the school population seem very much indicated. It would provide for good emotional health and positive personality growth which permits an effective, self-fulfilling, life-enhancing caring quality.

The rationale seems obvious: Successful Global education must include teaching children to care as a philosophical, psychological, and educational mandate. It is a moral imperative which has nobility and practicality.

EDUCATION FOR CARING

by

Elliott Self
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Americans have reason to be proud of a social and political system that has endured for over 200 years. The system generally supports human dignity and human rights. Our Constitution is a living document reflecting human dignity through democratic processes, free speech and press, and other guaranteed rights. As a society, we have probably moved closer to human dignity ideal through civil rights movements and others designed to enhance the quality of life and to provide justice and freedoms for many groups and individuals. At the same time, Americans are faced with serious problems. Underlying many of these problems is an issue that has profound and serious consequences on American life -- a move towards self-centeredness and focus on self. This move is in fact deeply ingrained in the American value system stressing individualism and competition. It is now being emphasized for many reasons, among them a new focus on authenticity and humanness, a feeling that individuals can make very little difference in the world around them, a general disillusionment with idealism, the growth of "bigness", a sense of alienation, and a sustained period of inflation and economic difficulties.

This movement has, I believe, had some unintended consequences, and one of the most important is a movement away from cooperation with and concern for others. The move toward looking at self, along with other social forces, has led millions of Americans to turn inward. While millions of Americans do feel concern and care for others, still work to help others, millions of others have only begun to consider "#1". They focus on "making it", or watch television all evening and complain about the current state of affairs. They tend to find scapegoats for what is happening, and do very little to change the situations they and others find themselves in. They tend to have little perspective about their own situation in relation to others. There are fewer volunteers who visit the sick, help care for the elderly, or even drop in to say hello to a new neighbor to make them feel welcome. There is an increase in gambling, in frenzied dancing, in drug abuse, and other forms of self-centeredness and hedonism.

There are still many people who are concerned about the plight of the poor and the elderly, concerned with world hunger, concerned with their neighborhoods and their communities, but the trend seems to be in other direction. There is a continuing trend against cooperative, caring efforts both locally and nationally.

This increasingly self-centered attitude, growing more pervasive, is dangerous to our national well-being. It prevents us from sharing, from common sacrificing, from mutual problem-solving, from finding solutions to serious

problems. It prevents the development of meaningful experiences that come from a sense of community, from sharing and caring. It prevents us from harnessing the idealism of our youth and a national caring spirit. It creates a "let government do it" attitude that will not work in solving problems that require the active involvement and support of millions of Americans. It prevents the development of a caring society where we all, in small and large ways, concern ourselves not only with our own problems but with the problems of others. Paradoxically, it prevents the sense of self-fulfillment that comes from co-operative endeavors, developed out of concern with both ourselves and with others.

To counter these trends, schools and society must understand the importance of developing the "caring quality".[2] Caring about others is a basic value upon which a society based on human dignity can best survive. The caring quality enables people to concern themselves with others, to recognize the plight of others, to help others, and so on. In a society that promotes individual opportunity and achievement, the caring quality is a check on the individual's right to oppress others in the name of individuality. It provides an important element for good citizenship, promoting concern for others and concern for laws that not only helps individuals but also helps others. It lays the groundwork for a society in which a cooperative, democratic spirit prevails, and in which people in need are helped.

Caring is also the emotionally relevant factor that ties our lives together and enriches our experiences. To care not only about oneself but about others, the environment, the children, the elderly, the sick, the handicapped, the neighbors, the future, and even the world is to live more fully and to experience more fully. Caring attitudes can contribute to the psychological well-being of individuals and of society. A deep-seated lack of respect and concern for others causes serious psychological problems for many. It can lead to violence and aggression, even to anarchy. Lack of caring skills contributes to the inability to work out problems together. Caring creates a more humane society. Support from others helps people to work through the crises and challenges of life, helps them to feel more in control of their lives. A caring society helps to lead people to health and growth. Caring and support helps develop feeling of confidence, self-esteem, and competence. A society's vitality is enhanced when people care for each other. There is less alienation, a great sense of belongingness and love. Caring is at the root of a healthy society.

Traditionally, the school's role has not been to consciously and systematically develop a sense of caring. Generally, its role is currently being primarily defined by its ability to develop literacy and other traditional skills. While these skills are important, ultimate success and satisfaction in American society must include more than high achievement and material success. Much of our youth is at a loss to find meaning in their lives, and there is little in school to help them. Traditional, factual curriculum approaches do not aid them. For example, few students in the junior high school years, critical years for growth and development, are provided with an educational experience that helps them deal with questions of the worth and meaning of their lives. In fact, generally the opposite is true. Students during these years begin a more formal, traditional, subject-oriented approach in most educational institutions in the

United States. Yet the need for an educational experience in which what is learned is tied to relevant questions about lifestyles, about community, about service, about others, about cooperation, and about caring is ignored.

The development of a caring curriculum, a curriculum that promotes a concern with others, with the environment, with the future, with common and mutual sharing and problem-solving can make a difference. The caring curriculum does not require a specific curriculum, but rather the inclusion of activities and strategies within classroom and curriculum that enables caring ideas, concepts, attitudes and behaviors to be learned. This in turn is best facilitated when the teacher and school personnel believe that caring ideas should be a priority in the school and classroom curriculum.

Below are several examples of ways to incorporate caring into the curriculum:

1. School personnel can work at developing cooperative, caring, supportive school and classroom environments. Loneliness, alienation, and separation are often dominant school experiences for many.[3] Yet caring environments are important not only for the development of a caring quality, but also for the psychological health and well-being of teachers and children. A caring, cooperative, supportive school and classroom environment enables teachers and administrators to feel that what they are doing is worthwhile. They are more likely to give that extra ounce of energy to make things happen. Children feel more positive about school in such environments, and work harder at learning.

2. Teachers can develop a curricula emphasis on concepts and ideas related to the development of caring. The central notion of the caring curriculum is to help students develop an understanding, tolerance, and concern for others. A caring curriculum emphasizes learning that fosters caring on the part of students and thus aids in appreciating others. The teacher emphasizes concepts, ideas and skills that focus on caring. For example, a teacher of American history may emphasize the exploration of events that illustrate caring and non-caring. Constitutional rights and democratic government can be studied. The lives of individuals who cared can be studied. A teacher may want to focus on ethnic origins of Americans and their contributions to American life. A teacher may wish to focus on understanding the causes of human behavior in American history. A teacher may try to help students develop a sense of empathy to others through role play techniques. Other examples of ways to incorporate caring ideas into the curriculum include:

    a. Study other cultures and peoples to help students learn about many customs and different ways of living. An especially good forum for such study is through case studies that focus on dilemmas people face around the world;

    b. Develop a pen-pal program with other young people around the world;

c. Have people who were born in or lived in foreign countries comes to class to be interviewed about their lives and life-styles;

d. Use role play and sociodrama techniques to focus on issues and dilemmas that others face. This helps students to put themselves into the shoes of others. Creative dramatics techniques and complex role plays, such as extended role plays, are also useful.[5]

e. Study history and current affairs in order to emphasize caring quality, concepts and ideas. Students can focus on positive differences between individuals and groups. Issues that raise moral-value questions can be explored, including the use of violence, differences between rich and poor, the actions of specific individuals, such as people who cared and made a difference in other people's lives, and so on. Students can also study incidents in which lack of caring led to significant problems.

f. Use the classroom and students in order to explore caring. Share acts of kindness with each other. Have the students study each other and learn about their own similarities and differences. Use techniques that help students discover their own feelings, strengths, abilities, interests, heritages, etc. Develop a classroom and school environment that emphasizes diversity and encourages toleration and understanding of differences.

g. Find and use special materials that help students learn to understand and care for others. One source of such materials has been developed by Ojemann and others, designed to help students develop a causal approach to human understanding.[6] Another source has been developed to promote caring with junior and senior high school students.[7] Many materials, too numerous to mention here, have been developed that can aid in caring.[8]

3. Schools can develop a strong current events program that emphasizes local, national and world-wide problems. Students can use newspapers, magazines, radio and television as a way of gleaning information and forming opinions about the problems people face around the globe. Current examples of issues include Asian refugees, environmental issues, problems of aging, problems of food and poverty, problems of individuals in local communities, and so on. Teachers who make this a regular part of their curriculum often find that students become more interested in school because what they are learning seems relevant to their lives, both in the present and future.

4. Caring role models can be a focus of school learning. People who care are numerous and can be used as role models to increase caring attitudes. Many individuals in our society give of themselves to others and show that they care in many different ways. Newspapers often highlight case studies of individuals who show their care and concern for others, including nurses, individuals who give of their time to others, individuals who organize

events to help others, and so on. A teacher should be on the lookout for examples of these role models. Caring role models should not only be thought of as those who do volunteer work, but who show their care in many capacities. For example, individuals who have learned skills that can be used to solve inter-personal problems in caring ways (such as family counselors) can illustrate techniques for inter-personal communication and caring.

Individuals in the community can be asked to come to the school and classroom to be interviewed and to discuss what they do as caring people. This will serve to not only present caring role models to students but also to provide recognition to them for the kind of work they are doing to help care about the world we live in.

5. Schools can become places for intergenerational understanding and caring. In our society, it is unfortunate that many children do not have an opportunity to feel care and concern for an elderly person, or to have the elderly show care and concern for the young. Projects in which the elderly tutor young people, teach their skills to the young, are helped by the young, and even go to school with the young,[9] are generally beneficial experiences to both generations.

   Understanding and caring can also be learned among peers. Students can act as tutors to each other and can aid in working with special students such as the handicapped and the mentally retarded.[10]

6. Literature and media are good vehicles for fostering caring. Many movies and television programs provide insight into and empathy with individuals in difficult situations. Literature and media can open the world of caring and non-caring individuals for discussion.

   Literature is particularly appropriate, because of its richness and variety. Many children's literature books are filled with descriptions of caring and non-caring individuals, with situations of conflict and crises, with feelings of warmth and love for others. It is often possible for a teacher, through discussions, role play, and other activities, to focus on the behavior of individuals towards themselves, others, their environment, the future, and so on. Literally thousands of books for children of all ages are available for classroom using on caring.

7. A unique school experience has recently been suggested, a year of service as part of the high school experience.[11] This experience in the "real world" can help students understand the problems of others and what is (and is not) being done to solve them.

8. Students can be encouraged to learn methods and techniques for solving interpersonal problems. For example, regular, on-going classroom meetings, small group discussions and other techniques can be used to encourage students to see other people's points of view, to learn to listen for other's

thoughts and feelings, to state their own feelings, and to develop solutions that are satisfactory to all parties involved.[12]

9. Teachers can develop techniques that encourage students to take responsibility for their actions and help them to see that their actions have consequences and effects.[13] Teachers can ask students to focus on the results of their actions. Students can be encouraged to see how their actions and changes in their actions can make a difference for themselves and others. They can experiment with helping students change their actions to explore the results. For example, have students select one day when they will not say a negative word to anyone. Discuss the results. Have students extend this for several days and determine whether there is a difference in how they treat others and in how they are in turn treated by others. Such self-responsibility activities can help students understand how their own actions can make a difference for themselves and for others.

10. Small group activities and tasks can facilitate cooperative, caring attitudes and behaviors. A new technique, team learning, helps students to develop cooperative learning and caring attitudes.[14] Many other small group activities are useful for developing cooperative as opposed to competitive approaches to learning and living.[15] Many games can also be used to foster a spirit of cooperation, trust and sensitivity towards others. Often these activities are thought of as being "gimmicks", not important for schools, but in the context of caring they can be significant learning experiences.

Some Concluding Thoughts

Strategies and activities such as those outlined above should help students develop a more caring attitude, an essential critical need in today's society. The development of the "caring quality" should help us to work together in more cooperative ways and to solve problems together; to make our lives feel less threatened and more secure; to increase our own humanity and the humanity of others. Caring is an essential feature of good citizenship, fostering good government through those who care, both as leaders and as citizens. Caring helps us to become more fully human, and to better understand ourselves and others. It can help promote equality and justice.

Teachers who think in terms of developing a caring attitude and caring behaviors as an educational priority should be able to find many ways to incorporate caring strategies and activities into their own classrooms. They are also likely to find that, over time, students will respond in kind. Gradual, systematic additions and changes in the curriculum and in interactions with students, such as the creation of a more positive learning environment, a focus on caring ideas, the study of caring people, etc. can help create a more positive classroom and school environment. The caring quality, as an underlying precondition to good educational experiences, can lead to a more rewarding teaching and learning experience. At the same time, it can help students lead richer, more satisfying lives in an uncertain, changing world.

Footnotes

1. See "City Gardens: A Plot To Bring Folks Together," in the Philadelphia Evening Bulletin, Wednesday, August 22, 1979, p. 25A.

2. This insightful phrase and idea was developed by Dorothy Kobak, a psychiatric social worker for the New York City Board of Education. She has written many articles on developing the caring quality. For example, see Dorothy Kobak, "Teaching Children to Care", in Children Today, Volume 8, Number 2, March-April, 1979 (Department of Health, Education and Welfare).

3. For further insights into this problem and ways to solve it, see Marc Robert, Loneliness in the Schools (and What To Do About It), Niles, Illinois: Argus Communications, 1973.

4. For ways to learn to solve problems together, see the no-lose method of problem-solving, in Thomas Gordon, Teacher Effectiveness Training , New York: Wyden Press, . See also William Glasser, Schools Without Failure, New York: Harper and Row, 1969 .

5. Creative Dramatic Techniques can be found in Viola Spolin, Theater Game File, St. Louis, Missouri: Cemrel, Inc, 1975. Extended role play descriptions can be found in Harold Berlak and Tim Tomlinson, A Village Family, New York: Random House, 1973. (part of a series of kits entitled People/Choices/Decisions).

6. See Ralph Ojemann, et. al., Education in Human Behavior, Handbooks K-6, Cleveland, Ohio: Educational Research Council of America. Other materials are also available through this organization.

7. See Learning to Care: Teacher's Guide for Lifeline Values Education Curriculum. Niles Illinois: Argus Communications, 1975.

8. Materials can be found in many educational areas such as values clarification, moral reasoning and development, group process, peace education, cooperative learning games, and so on.

9. This exciting concept, where elderly people went to school with the young, was tested in Philadelphia through the School For All Ages, implemented by the Office of Affective Education, School District of Philadelphia. Unfortunately, even after several successful years in operation the School For All ages was discontinued due to lack of funds.

10. This approach was implemented by a teacher of the gifted, and is described in an unpublished paper by Lynne Mass, Kids Working With Kids: An Independent Study Model between Gifted and Trainable Mentally Retarded Students. Ms. Mass can be contacted through the Montgomery County Intermediate Unit, Special Education Center, Norristown, Pa.

11. See Howard F. Didsbury, Jr., "Planning and National Youth Service Program: An Experiment in Futures Analysis," in the World Future Society Bulletin, Volume XIII, Number 3, May-June, 1979, pp. 7-11.

12. See footnotes 4 and 8.

13. See William Glasser, Reality Therapy (New York:Harper and Row, 1965) for insights into this basic approach. Also see Rudolph Dreikurs, Children: The Challenge, New York: Hawthorne Books, 1964, chapter 6(The Use of Natural and Logical Consequences). An unpublished curriculum guide by Carol Pizzaro and Marlene Rubin, entitled Responsibility Reality: A Curriculum Guide to Help Develop Responsibility in the Classroom is currently being used by the Loring-Fleming School in Blackwood, New Jersey. It includes suggested ways to help children learn to take responsibility for their actions.

14.

15. For example, see David and Frank Johnson, Joining Together: Group theory and Group Skills, Englewood Cliffs, N.J.: Prentice-Hall, 1975.

REMEDIAL READING: A CARING SOLUTION TO URBAN CRIME AND ILLITERACY

by

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As we are all aware there has been a great deal of public debate and recrimination about crime in the cities. If we try to take an objective look at the problem we'll see that a lot of that public debate is not conducive to getting at the essence of the problem.

No one can argue with the need for more police and jails. What I would like to focus attention on is the fact that more police, jails, judges, prosecutors, all relate to the treatment of "symptoms." To effectively combat a disease much more has to be done than just buying larger and larger bandaids. I certainly do not have some magical answer that will make crime go away.

What I would like the readership to think about is one root cause of street crime: the widespread functional illiteracy among many of the city's disadvantaged people. It is particularly acute among young men in late adolescence. Perhaps this does not come as any great revelation, but as someone close to the problem I've become convinced that it is a key to finding at least a partial solution.

To a great extent, the wild, often vicious, behavior of the stereotyped young street criminal is related to a deeply felt sense of powerlessness and personal crisis. That powerlessness stems from the poverty of the matriarchal welfare family and the pandemic illiteracy among the children of those families; especially the sons of those families. When a young person drops out of school, he or she is taken off his mother's welfare budget; creating a crisis for that individual in his or her relationship with society and with his or her mother. If one adds to this mixture a large dose of late adolescent anger and frustration you have the makings of an explosive reaction. At a recent conference sponsored by Brooklyn, New York Borough President Howard Golden, Board of Education officials estimated the high school drop out rate at 45%.

As a Probation Officer with many young men like this on my caseload, I've learned to test each new placement for basic reading comprehension. It has been my impression that many young people involved with the criminal justice system cannot read. Mr. Marvin Weinbaum of the Correctional Education Consortium at LaGuardia Community College has cited a New York State Division of Criminal Justice Services report estimating functional illiteracy (reading below the fifth grade level) among adolescents in criminal justice residential settings at better than 60%. Mr. John Nuttall of the NYS Department of Correctional Services' Education Department

estimates functional illiteracy in the state's adult prison population at 35%. By comparison, the most recent data on reading comprehension available from the Board of Education's High School Division identifies the results of the October 1980 city-wide reading test for all high school students - of the 208,241 students tested only 7.5% scored below the 5.2 grade level.

Current estimates have approximately 22,000 inmates in the state prison system, 12,500 parolees supervised in New York City by the NYS Division of Parole, and as of December 1980, 28,385 probationers in the adult supervision branches of the NYC Department of Probation.

When an individual reads below the fifth grade level, he or she is effectively unfit for any meaningful vocational training. It is also highly unlikely that the person will be able to find and hold a regular job. In trying to find a program offering adult basic education, I discovered that there is an unconcerned attitude resulting in very little remediation directly available to the poor of this city. Due to budget cuts, the Board of Education's Adult Education Program has been effectively closed down. The branches of the City University and the State University that offer adult basic education courses have long waiting lists. I did find two private non-profit agencies that offer effective programs: the Fortune Society and the Door, both in Manhattan. Their capacity is limited compared to the numbers who need help.

Those individuals on parole and probation who read below the fifth grade reading level and are unemployed should be required to attend a program designed to meet this problem. A structured morning session offering basic skills in small self pacing classes with biweekly counseling groups to teach essential verbal skills and simple socialization - would caring be one way to begin engaging this group. In addition to dealing directly with the powerlessness of illiteracy, a program like this would begin to provide some structure and discipline as an alternative to wandering the streets and the subways.

To be effective and caring, the program would have to be economically viable for the student. This means the student would have to be provided with carfare and lunch and be placed back on the mother's welfare budget as long as he or she stayed in the program. Upon reaching a level of basic competency the student could be referred to any one of a number of subsidized vocational training programs that already exist. Younger students might opt to return to a traditional high school while others could be helped to enter the job market directly.

The key to a caring program like this would be the NYC Department of Probation, the NYS Division of Parole and the NYC Department of Social Services. Together they are in touch with tens of thousands of people who are out of school and out of work. These departments are not pedagogical institutions and would therefore seek out branches of the City University as well as larger non-profit agencies to develop the content and location of the program. Under the Rules and Regulations of Probation and Parole individuals

under supervision must be involved in appropriate education or employment or face a violation action.

The necessary legal and economic mechanisms are in place to motivate these people to attend such a program. What is needed is a caring attitude in the agencies involved to recognize this proposal as a rational alternative to detention and as a long term investment in our community. Once recognition has taken place they'll have to maintain a quality of interest to initiate the program and carry it through to fruition.

From working with ex-offenders on a caring basis for several years in various settings, I'm convinced that the majority of them are tractable and amenable to a real attempt to engage their needs and redirect their energies into constructive areas. The picture is far from bleak. Oftentimes I have a tough-looking youth in my office who will undergo a metamorphosis when I give him a basic reading test or ask him to read part of the sports section of the Daily News. The change relates to a melting away of the toughness and a return of a quality of childlike attention to a real mystery.

The issue is essentially not difficult to grasp, neither is the outline of the part of the solution I've offered here. What is more difficult is the caring capacity of our political leadership to act on what is known and carry it through to a meaningful change via their control of public policy.

AN EDUCATOR'S VISION

by

W. James Halpine

Can you keep up with the trends in education? Here is one that you want to watch and try out. Mel Yosso's Allegories are being developed by educators at various age levels. Successful application of allegories have been acted out with elementary children. With interactive counseling developed from each classroom setting, young people can learn values of their own individuality and develop the ability to share values of each and all. Allegories would be good to be used with world culture classes and humanistic value free investigation. The values allow both educators and students to participate in the deepest existential experience. The empathy of the symbol can be partly experienced, and the beginnings of an inward college can be extended beyond the classroom.

Again and again we must learn from the youth. Piaget discovered that values of democracy and fairplay can be learned from children playing with each other. And Kholberg has discovered the moral evolution of justice and intuition developing within the classroom situation. Now Mel Yosso's Allegories allow the student to discover within himself and each other a metaphysical world of being with others and being open to others.

At King's College, in Wilkes-Barre, Pennsylvania, we have used the allegories to achieve amongst the students a vision of world brotherhood. The allegories are acted out by two people, representing a yin and yang dialogue. Each student in turn interprets the symbols of his ethnic and religious past. Everyday universal meanings are shared thus developing an experience of a common life world. It seems that the alienating process of categorical knowledge and separated disciplines comes to an abrupt end. A hosistic vision of final interpretation can be shared as a real experience emerging from each one's open self in dialogue with the others. And we have found this to be especially effective with video taping. We have also used the allegories with moderate success in rehabilitating prisoners.

Imagine a brotherhood based on universal common denominators and the reciprocal respect for the deepest possibilities of each individual. Imagine a continuous life world of holistic caring and sharing for the being of another. Imagine an anti-structure of an inner existential brotherhood that has no national nor prejudice barriers. Imagine a society based on the free spontaneous and informal values of friends. Imagine bureaucracies of impersonality given direction by the informal values of the I-Thou relationship. Imagine programmed learning, rational categories, and sign language of the schools turned into life symbols of experience by dialogue with the life world. Imagine democratic leaders chosen on the basis of dialogue with the hidden spontaneous interactive norms. Imagine a decentralized society based

upon values communicating with a true foundation from the bottom up with the present cynical authoritarian society from the top down. Imagine the precarious gift of nature giving warm feelings to each interactive person. Imagine the instant reduction of obscure and confused values of objects and the material world replaced by a philosophy of personalism and intersonalism. To counteract an age of polarization, stereotyping, and the reduction of separated disciplines, we offer the concept of education for caring fashioned after the idea of the I-Thou relationship.

CARING, ATTACHMENT AND COMMITMENT: HUMANNESS IN CRISIS[1]

by

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Inner security and self-esteem are essential to competent living. In a society grown as complex as ours, it becomes especially urgent to maintain inner security in the face of so many factors impinging on us over which we have diminishing control. There is nothing like powerlessness and uncertainty to shake our confidence to the very foundations of our soul. We live in an age of cultural implosion owing to accelerating crises on many fronts now coming together. Uncertainty about the environment and energy, about the health of our economy, about the future of marriage and the family, about our children, about values, about what is there left to believe in when our esteemed elders fall from grace--these are crises which leave us all afraid for our confidence, for our future as a civilization.

Navigating this Age of Uncertainty requires skill and confidence--in ourselves. We, each one of us, must look inwards to our deepest inside and find there the courage to endure. We must learn to trust our inner promptings and believe in ourselves when all about us quake and tremble. We must hold to the path we walk and keep faith with the future, if there is to be a future.

The Need for Relationship

Let me posit at the outset that we all experience a basic need for relationship. That comes with being human. It is an inherent in our genetic endowment as our physiological drives for sex or food. Our need to be in relationship with one or more significant others lies at the heart of human vulnerability. Our need for relationship, embracing vulnerability and caring, is a vital wellspring of living competently. We must never lose touch with our humanness, now with our capacity to care deeply about one another.

There is nothing more primary than our loving feelings, both to care and be cared about. Yet in caring deeply we are in truth vulnerable. We open ourselves in so doing. To care is to be vulnerable. To need is to be vulnerable. They go together and it cannot be otherwise.

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[1] Adapted from author's forthcoming book, Power With Caring: Foundations of Humanness.

The profound dilemma we face in navigating the human world is learning how to care deeply and still feel safe. That is the challenge of the age in which we live. All about us men and women renounce compassion and caring in favor of competitive success-striving. Competitors cannot afford to be too vulnerable. To do so is dangerous. Nor can competitors care deeply about one another. If we are only living in a dog-eat-dog world, as I heard so often growing up, have we not lost something vital, inherent in the deeper vision of nature's human experiment? Competition, achievement and success have been the rising flags of our time. Yet alienation, depersonalization and powerlessness are accelerating in their wake. And violence is on the march.

Valuelessness also is rampant in our culture. It has spread among the young who fly into drugs or cults in search of either quiescence, escape or new community, among old and young who fly from commitment in search of the now, and among the old who fly from life's inevitable aging itself or else abandon commitments made in search of lost, recaptured youth.

The culture enjoins us to be independent and self-sufficient, a rock unto ourselves. To need is a clear sign of inner deficiency and, so, takes on a new, more dangerous meaning: to need is to be inadequate.

What unfortunate dilemmas we create for ourselves. Why must we rob ourselves of our essential humanness? We are needing creatures by nature and that is a source of strength, not a sign of inadequacy.

Attachment and Commitment in Jeopardy

The dilemma of commitment has been rapidly accelerating in recent years. Our society is, in my view, quite literally fostering growing tendencies toward non-commitment. I believe there are several factors operating, all of which converge to this result. For countless years the cultural expectation was that everyone would marry. Such a commitment was indeed valued above all and, furthermore, expected. Consequently, many married who did not truly want to, engendering unrest. Now the pendulum has swung the other way bringing cultural acceptance for alternate lifestyles including partnerships without marriage as well as the option of remaining single. The enhanced freedom we now enjoy to choose our own path is certainly useful, even vital. Yet many are seemingly throwing out the baby with the bath water.

Failures in parental or other adult relationships is another source of the contemporary reluctance to care with commitment. I have heard many young people say, "I've never seen marriage work so why bother trying." And indeed they are right. The failure rate for marriage is indeed high and cautions many against embarking upon similar ventures.

Another recent phenomenon adds to the picture. There are many incidents of parents actually abandoning their own children. Alternatively, in the

midst of divorce proceedings, it rather obviously emerges that neither parent really wants the children. Such examples as these teach those children, and the watching world, that it is not safe to commit. If we cannot count on the commitment of a parent to a child, what can we count on?

Increasing societal mobility is yet another serious factor encouraging us to treat relationships as temporary. People in our society are often on the move or expect to move repeatedly after a few years. There is a natural human tendency not to invest in a relationship or commit to one when we know the other person will be leaving soon. We pull back our investment as a way of protecting ourselves against the eventual loss. Having a succession of temporary relationships is becoming a growing pattern in this day and age.

Selma Fraiberg argues in a recent book that experiencing a succession of care-givers in the early years may lead a child to defend against the loss by not committing to a relationship later in life. Certainly there are countless instances when the use of outside care-givers is unavoidable. Yet we must remember to consider the psychological impact that a succession of care-givers, whether through day-care centers or baby sitters in the home, will have upon children regarding their future capacity for emotional investment or commitment. Certainly much study and research will be necessary in order to demonstrate the validity of such a view. Yet Fraiberg nevertheless raises important questions regarding the wholesale use of a succession of care-givers as though it had no serious impact. After-all, children learn through our actions in relation to them. Likewise with other adults who play a consistent role in the child's world.

The following excerpt from her book highlights the important questions Fraiberg raises in connection with the potential impact upon children of experiencing a succession of care-givers:

> "...If a mother of an infant or preschool child can freely choose to work or not to work, she can ask herself the questions. If she chooses to work full time for personal reasons, or career reasons, she can examine her options in terms of her child's needs and her own needs and make her decision on the basis of the best information available to her and the real choices she has in substitute care.
>
> "If she must work for financial reasons, her options for substitute care are poor and there are almost no good solutions open to her--at least so far--which serve the needs of her child.
>
> "I am worried about millions of children who are being served by Child Care Industries Incorporated. I worry about babies and small children who are delivered like packages to neighbors, to strangers, to storage houses like Merry Mites. In the years when a baby and his

> parents make their first enduring human partnerships, when love, trust, joy, and self-valuation emerge through the nurturing love of human partners, millions of small children in our land may be learning values for survival in our baby banks. They may learn the rude justice of the communal playpen. They may learn that the world outside of the home is an indifferent world, or even a hostile world. Or they may learn that all adults are interchangeable, that love is capricious, that human attachment is a perilous investment, and that love should be hoarded for the self in the service of survival."[2]

If attachments are made to adults who become significant and these attachments must later be broken when those adults depart, and then new attachments must form to yet new adults, followed perhaps by another series of ruptures and losses, and so on, is there a point at which our young child will stop attaching in order to protect itself against these recurring losses? And if there is indeed such a point, are we not possibly raising a generation of individuals whose capacity for attachment and commitment has become impaired? And, if true, what does that bode for the future of our civilization?

All of the foregoing factors contribute to a spreading avoidance of commitment in present day society. Relationships with other humans are increasingly treated as transitory, temporary. Intimacy is to be experienced instantly as it were: it will have to be so since I may not be here long anyway.

William Kilpatrick has described the contemporary dilemma of commitment in telling words:

> "It is precisely this that contemporary man finds so difficult to do. He does not want to choose. He does not want to give up any of the possibilities. Indeed, he wants to taste all possibilities without ever having to choose among them. He looks about him at the many attractive identities from which to choose and fears that any exercise of choice will limit him to something less than his appetite for variety demands. The media show him more possibilities than he ever dreamed of, with new ones appearing daily on the horizon. Television makes him feel that he is missing out on these possibilities, so does the press when it devotes an article to the latest lifestyle, and the polls of his neighbors' sex practices only add to his feeling of being left out and left behind. So he goes dashing about hoping to partake of all these possibilities, choosing none of them. He wishes to postpone commitment until a more convenient time--that is to say, indefinitely."[3]

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[2] Fraiberg, S. Every child's birthright: In defense of mothering. New York: Basic Books, 1977, pp. 110-111.

[3] Kilpatrick, W. Identity and Intimacy. New York: Dell Publishing Co., 1975, p. 43.

The challenge of the decades ahead is precisely whether we will reclaim the value of commitment. Humanness is given expression through our emerging sense of identity and identity is rooted both in values and in choices. The values we hold dear, which then give life its meaning or purpose, reflect our life goals and give us a future to live for. And these goals help shape our sense of identity as life itself unfolds. Likewise, through that array of essential choices made, also do we define the essential self we are. By our choices we become known, to ourselves, certainly, and to others as well. Identity is rooted in choice, in some final sense created through those choices made. To refuse choice, and, hence, commitment, is to throw identity itself into crisis.

Caring vs. Competitiveness

Having real and honest human relationships cannot easily coexist with excessive competitiveness in human affairs. Is it safe for competitors to be real, honest or vulnerable with one another? Of course not. Competitors cannot easily chance letting down their guard. They must always maintain their decided edge over others. To do otherwise is to risk being overtaken. This is true in the family when children are encouraged to compete with each other for whatever prizes are at hand, whether it be tangible rewards or parental acclaim. Encouraging children who live together in one family always to compete with one another to see who is the better, smarter, or more popular of necessity will discourage their being either real, honest or vulnerable with one another.

In managing our own family, my wife and I have consciously and deliberately chosen to discourage competition between our two boys. Everywhere else in the world they will likely be pulled in that direction, to compete. We wanted there to be one place where they did not have to. We wanted there to be one place where being human mattered more than seeking advantage or being best. We happen to value caring and compassion, we value honesty with ourselves and one another, and we value vulnerability in safety. That is what a home is, a place where one can feel safe to be who one is. Home is a safe harbor, the place where one does not have to defend.

An identical pattern of choices along with their consequences can be observed in school settings. Consider the case of graduate school programs designed to train professionals for a given field. Insofar as those students are stimulated to compete with each other for grades, for supervisors, for placements or internships, and for financial support, it becomes all the more imperative for one's academic if not emotional survival to keep either abreast or ahead of the pack. Outdoing all other competitors for the limited resources available becomes the widely encouraged mode of survival. Now many may certainly argue that this is precisely the way to weed out the best of the lot. Yet I wonder about the price paid, the trade-off made in the bargain. I fear the price we pay too often is nothing less than the price of our humanness.

The graduate school program I participated in for five years employed a vastly different concept of education as I reflect back upon it. They took in only as many graduate students as they could expect to support for the duration of the program. The philosophy employed might be described as "birth-control" rather than "infanticide." And indeed competition was in no way additionally stimulated by the nature of the program itself. A certain amount of natural competition occurred anyway but we did not perceive ourselves or one another as active competitors having to outdistance all others. Hence, compassion and cohesiveness were allowed to flourish somewhat. We could afford a little humanness with one another once in awhile.

Graduate students in more competitively designed programs complain about the lack of cohesiveness and fellowship among their peers. They wonder why close relationships with their fellows are for the most part lacking. Their own hunger for simple human caring must be looked for elsewhere.

The work setting is yet another vital arena where competitiveness plays out. Whenever competitiveness becomes the banner held in highest regard, all who work together may find themselves striving to outdistance one another. Even when particular ones of us are not so inclined, we find ourselves competing back when others begin to compete with us. Competitiveness can hang in the emotional atmosphere of a particular organization and we take it inside of us as though by osmosis. A competitive climate will stimulate workers in keeping with it. Again our choice extracts its pound of flesh. Humanness in relationship to others must inevitably suffer.

The choice is a dear one: encourage competition and we inevitably discourage the heart of humanness, caring and vulnerability. On the other hand, if we seek to preserve, even foster, that essential humanness, then competition itself must be held in check for competitors cannot afford to care too deeply about one another. It is as simple as that. We cannot have it both ways. A choice must be made. And all choices have their consequences.

And in choosing for competition are we not reaping a harvest of discontent by creating, just possibly, a society of indifference? And does not the potential for violence become greater in a climate of indifference?

Caring and Vulnerability:

Humanness in Transition

If we are ever to create a truly caring society, then we need people who know how to care and care deeply. We need people who care about people. We need people who care about the world in which we live, about the waters and the air we must breathe, about animals and the soil which sustains us, about all the children of this world of ours. We must value caring and teach people how to care just as we teach people how to live with a sense of power in their lives.

Caring is the soul of human vulnerability and the soil from which we spring. The vulnerability inherent in caring is as much an expression of humanness as power is. Caring and power are the twin legs upon which we walk, grow, and thrive. They complete one another.

There is a bit of a problem, though, with caring and vulnerability. Whenever we permit ourselves vulnerability we risk hurt or pain. If we allow ourselves to care deeply about another, we are inevitably susceptible to hurt, disappointment or loss. Caring walks hand-in-hand with pain. Our capacity to hurt is, in one sense, a measure of our capacity to care. If we will have the one we must accept the other along with it. Caring and pain come together in one and the same package.

Even further, pain is itself the touchstone of caring. It is precisely when we hurt that we know caring has been <u>real</u>. To deepen our capacity for caring is to deepen our capacity for suffering. Humanness requires both.

Yet vulnerability, even caring, have grown out of fashion these days. They are not especially useful in our disposable culture with its disposable relationships. If we are to be mobile, ever prepared to move on, vulnerability is a bit of a liability. And, besides, it only causes pain.

As we insulate ourselves from pain, from loss, from the inevitable suffering inherent in enduring human attachments, what price are we paying for our cultural choice? Caring itself must shrink toward social indifference. And humanness itself diminishes. And consider future generations for just a moment. What kind of humans are we now raising in a society where commitment is being replaced by a succession of temporary relationships? What will be <u>this</u> generation's capacity for caring, for attachment, for commitment? Will our young people indeed only be freed of shackles, made more flexible for a rapidly changing world, or, in truth, rendered more insulated and indifferent, less capable of enduring compassion or empathy for their less advantaged or suffering brethren, less capable of human caring beyond the convenience of the present moment? Will they much longer have a self with which to keep faith, a self to commit <u>to anything,</u> or have honesty and integrity also become inconvenient in tomorrow's world? And what kind of children will today's young in turn produce? What kind of humans will likely evolve in a society where vulnerability, caring and commitment have become inconvenient?

If caring diminishes, if there are fewer enduring attachments, we shall reap a harvest of indifference and alienation. What then shall restrain the natural aggression of human beings? What shall curb violence? And will anyone even bother to care?

Humanness is indeed in transition. Humankind is at a turning point in its evolution. And the fate of nature's human experiment hangs in the balance of the choice which remains ours alone to make.

It is true, caring is not convenient. Vulnerability is not convenient. And commitment is not convenient. But can we, in truth, be fully human without them?

Let me restate the challenge we face. In a society which values achievement and success through competition, we are repeatedly stimulated to seek our advantage <u>over</u> others. But we can no longer live by advantage alone. Our world has grown too close and we will, hopefully, rise to the challenge handed us by our own, self-created crises. We must <u>cooperate</u> with one another and with nature if we are to survive at all.

When seeking for our own advantage is the clarion call, human vulnerability and caring are diminished. A society of indifference, of competition, of fear and hatred, and of marching violence is the harvest we have reaped from rallying behind our chosen banner. And if unchecked, I fear it will swallow us whole by engendering widespread alienation and powerlessness. Already, these conditions are accelerating and further stimulate violence or destructive acts. A vicious cycle has been created which can self-perpetuate if allowed to continue uninterrupted. Technology-centeredness, increased societal mobility, and the tendencies toward a disposable society along with disposable relationships all contribute to the diminishing of enduring human bonds.

As the distance between people and power grows greater, cracks will inevitably widen in our social matrix. And that distance can only be closed if the knowledge and skills of competent living are spread far and wide so that all individuals can live more wisely, with dignity and affirmation, with power and caring.

CARING FOR CHARACTER

by

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ABSTRACT

The National Character Laboratory's information on character is presented so as to be most useful to those interested in Dr. Kobak's caring program.

The National Character Laboratory, Inc. was created in 1971, when several colleagues and the writer discovered that there was not any organization, public or private, that had the responsibility for coordinating character research nationally. NCL collects, integrates, and publishes the information it can find on character development.

NCL's quarterly newsletter and its memo, called "Character Discipline", are two of its principle media for collecting and distributing information. NCL is also helping to provide leadership in what we call the Moral/ Responsibility Revolution (MRR), now in its third year.[2] The prime purpose of the MRR is to help replace faulty character theory with better theory, especially at major educational institutions.

DEFINITION AND MEASUREMENT OF CHARACTER

The best dictionary definition of the word, "character" that we have found is included in the following quote from NCL's "Character Discipline, 9th Ed."

> "The 1965 Edition of WEBSTER'S COLLEGIATE DICTIONARY says:
>
> '...CHARACTER applies to the aggregate of moral qualities by which a person is judged apart from his intelligence, competence, or special talents; PERSONALITY applies to the aggregate of qualities that distinguish one as a person, and BEHAVIOR is the manner of conducting oneself....'[1]

Thus character is simply the moral component of personality. Behavior is clearly distinguished from character in this definition, and properly so, since a person's behavior does not necessarily reveal his character.

One of NCL's most important projects is to obtain wider use of these definitions and terms. The failure of many of our colleagues to accept this definition, and to use the word "character", may relate to their unwillingness to accept the results of a research study: PRAIRIE CITY in regard to developing a good

definition. One reason NCL wants the term "character" to be used by our colleagues is that the word is used most commonly in the business and professional world. We can improve our communication by using terms that are understood by the general public. "Moral development" is a wordy and vague term compared to "character." "Social Development" doesn't do the job either.

NCL breaks the "aggregate of moral qualities" from Webster into the following seven traits: (quoting from the displine again)

"1. MORAL STABILITY (the desire to do what is right)
2. EGO STRENGTH (ability to non-conform)
3. SUPEREGO STRENGTH (desire to adhere to a moral code)
4. PURPOSE IN LIFE (Frankl's 'spirituality', important in studying cause of suicide and drug abuse)
5. SPONTANEITY (ability to express emotions)
6. FRIENDLINESS (essential trait for counselors and teachers)
7. HOSTILITY AND GUILT, combined (a negative trait, typical of criminals)."[1]

Six of these traits were carefully developed during the research in the famous PRAIRIE CITY experiment, conducted during the 1940's, and reported by Robert F. Peck and others in "The Psychology of Character Development", first published in 1960.[3]

Methods of measuring traits were also developed which are accurate, but too complex for field use. NCL has published a "Character Scale, 2nd Ed." which is available for use, but is not yet standardized.[4] It is a very simple scale and easy to use. To the traits listed above, the fourth, "purpose in life" was added by NCL, and was suggested by the work of Viktor Frankl.[5] J. C. Crumbaugh and L. T. Maholick developed a standardized test for measuring purpose in life.[6]

CHARACTER DEVELOPMENT

Research results indicate that character is influenced by both genetics and environment, but primarily genetics. J. B. S. Haldane in the early 1930's recognized in the work of the German criminologist, Johannes Lange, an important discovery in genetics. Haldane wrote a most enthusiastic endorsement in his foreword of the English translation of Lange's book, "Crime as Destiny", translated by Haldane's daughter, and published in 1931.[7]

Lange found 30 pairs of twins of whom one or both was an habitual criminal. Of the pairs of identical twins, eleven of thirteen were "concordant", meaning that both were criminals. Only three of seventeen pairs of fraternal twins were concordant. Lange therefore concluded that genetics is definitely a factor in determining whether or not an individual will become a criminal. Lange's work is quoted in Mednick and Christiansen's "Biosocial Bases of Criminal Behavior," published in 1977.[8]

On June 9th, 1981, Thomas J. Bouchard, University of Minnesota, was interviewed

on national TV by David Brinkley concerning his research on identical twins, separated after birth for adoption and later compared as adults. Bouchard found remarkable similarities in personality between twins, in spite of the differences in environment during childhood, etc., thus confirming the importance of genetics versus the environment in character development.

Yochelson and Samenow's classic work, "The Criminal Personality", recently published, reveals that criminals are criminals because of the way they think, and that they start behaving as criminals at about age four.[9] They lie, cheat, steal, and refuse to communicate with their parents, as well as being cruel to animals, other people, etc.

Yochelson and Samenow also found that by following a tedious counseling process, they were able to teach moral principles to about 20% of the criminals, in about 7,000 hours of counselor time. The remaining 80% would not participate in the counseling.

CHARACTER DISABILITY

NCL has recently published a new view of the criminal in its memos, "Character Disability" 2nd and 3rd editions.[11,12] Information from character theory, criminology, neurology, and learning disabilities suggests that most criminals are born mentally retarded from a moral standpoint.

As previously mentioned, we believe that character is related to genetics. Criminality is believed to be related to genetics, and learning disabilities may also be genetically influenced. Hence, we think it quite logical to assume that genetics can affect the part of the brain that learns moral principles. A "character disabled child" is thus one who is born mentally retarded morally. This child cannot learn moral principles as normal children do because part of the brain is abnormal, and incapable of rapidly assimilating the concepts. Lacking moral principles, the child thinks amorally, which is to say, like a criminal. If the child thinks like a criminal, he or she is a criminal, and will behave like one when given the opportunity.

Thus character, in a sense, is the stage of development of moral thinking of the individual (Kohlberg's approach) or more simply, how much the individual has learned about moral laws, principles, etc. The normal child, as studied in the PRAIRIE CITY experiment, as well as by Burton L. White, learns these principles as a result of interaction with others, especially his parents, and his character is firm by age ten. Changes after that age are possible, to be sure, but are far more difficult to bring about than prior to that age. This is especially true when the agent of change is a person other than a parent, such as a teacher, counselor, etc. It also may be why our correction institutions have fared so badly, and why Kohlberg's academic approach has not been very effective with criminals. But we are getting ahead of ourselves, so let's see what PRAIRIE CITY discovered about who influences character.

WHO INFLUENCES CHARACTER DEVELOPMENT

Perhaps one of the most important discoveries of the PRAIRIE CITY team was what they learned about who influences character development. The following is quoted from the Character Discipline:

"Aside from the genetic effect, the following affect character development, approximately as indicated below (PRAIRIE CITY):

Mother	50%	Peers	6%
Father	28%	Institutions	3%
Siblings	6%	Vicarious experiences (radio, movies, no TV)	3%
Parent surrogates	4%	Other adults	3%
TOTAL FAMILY	88%	TOTAL NON-FAMILY	12%"

When we recall that character develops most rapidly during the pre-school years, and when we realize that character is determined mostly by the people closest to the child, then it is perfectly logical that the above figure hold true. The lack of TV in the neighborhood studied by the PRAIRIE CITY group might seem important. However, when we see that the entire group of vicarious experiences accounted for only .3% of the environmental influence observed, then we know that even if TV were ten times as effective as radio and movies, it would account for only about 3% of the environmental influence on character development. We believe that this is reasonable, because even little children realize that they cannot interact with TV actors.

CONDITIONS THAT AFFECT CHARACTER DEVELOPMENT

Fortunately, the PRAIRIE CITY team spent considerable effort is identifying the environmental conditions that actually affect character development. Quoting again from the NCL CHARACTER DISCIPLINE:

"CONDITIONS THAT NORMALLY AFFECT CHARACTER DEVELOPMENT

The environmental conditions pertaining to each individual child that affect character development are as follows: (first four from PRAIRIE CITY, last from Frankl)

1. CONSISTENCY (regular routine in the home, stable relationships, and secure)
2. DEMOCRACY (respect for the personal and property rights of others)
3. MUTUAL TRUST (between parents and child, between parents, and between siblings)
4. EFFECTIVE PUNISHMENT (If punishment is used, it should change the behavior).
5. SPIRITUALITY (helping the child develop a strong sense of purpose in life)

These conditions describe the type of 'love' that produces the best character. Parenting courses should stress the techniques for creating these conditions for normal, and where appropriate, for abnormal children, i.e. learning disabled or criminal."

We plan to revise the last line above to reflect the character disability discovery.

IMPLICATIONS FOR CARING

Thus, for those interested in teaching children to care for each other, it is most important to keep the above conditions foremost, especially democracy and mutual trust. Looked at from the standpoint of character traits, a caring program is one that seeks to strengthen "friendliness" previously described as one of the seven basic traits of character. Thus one way of measuring the success of a caring program would be to measure the change in the friendliness trait in the subjects.

CHARACTER TYPES

NCL's Character Discipline has this to say:

"CHARACTER TYPES AND DEVELOPMENT....

TYPE	DEVELOPMENTAL PERIOD
1. Amoral	Infancy
2. Expedient	Early childhood
3. Conforming, or 4. Irrational-conscientious)	Later childhood
5. Rational altruistic	Adolescence and adulthood

Character types are defined as follows:

Amoral: follows own impulses without regard for effect on others.

Expedient: self-centered, considers others only when necessary to get what he wants. May appear concerned about others, but is not.

Conforming: fears disapproval, and behaves to avoid it, not for any moral reason.

Irrational-conscientious: guided by own set of rules, without concern for others.

Rational altruistic: concerned with the welfare of others as much as his own; appraises situations accurately, and acts accordingly."

When we consider all this information from the standpoint of caring for character, we realize that genetics has a great deal of influence on the type of character that the individual will develop. With normal children in a typical family environment, we can expect reasonably good character to develop.

However, we must anticipate a normal distribution in the quality of character, as we do in IQ, with relatively few children developing into people with top-flight rational altruistic character.

Again, as with IQ, creating the right conditions, especially during the early childhood period, can be expected to enhance the character of the child to a significant degree. However, we must recognize the very powerful influence of genetics, and be prepared to cope with the character disabled child.

In general, the CD child is to be handled like any other mentally retarded child, but from the standpoint of teaching moral principles. Very simple instruction is needed, with plenty of repetition, and enough reward to provide motivation. Punishment is used only when other methods fail. Parents must be relieved of the guilt feelings that they naturally feel in such cases, but, at the same time, must be made to understand the difficulties that lie ahead in teaching the CD child moral principles. The parents must be motivated to spend a great deal of time on the child, and they must be extremely patient and perservering.

It is obvious that in our society, with the family in its weakened condition, single parents, working mothers, etc., the community is going to have to provide considerable support to families afflicted with CD children. Failure to do so will result in more criminals.

Child care centers, schools, nurseries, etc. should also be well informed on the CD child, character development theory, etc., so that they can help develop better character in all children, but especially in the CD child. Special education programs for CD children should be provided, beginning at age four, and continuing as needed, even into adulthood if necessary. With the growing and awesome crime problem in our country today, the development of good character in citizens must be a top priority.

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CHARACTER EDUCATION: CARING IS EVERYONE'S RESPONSIBILITY

by

Frank G. Goble
Thomas Jefferson Research Center

Recently in Harlem, a fifth grade teacher arrived at school to be treated to a home cooked chicken dinner, served in the classroom complete with wine in a paper cup, as the children stood around in a delighted circle watching her eat her ceremonial meal of thanks.

There were the same children, who only a few weeks earlier were calling her "white bitch", writing on walls, fighting in the classroom and breaking furniture. These were the same children who had come to school the previous Saturday to paint the walls of the classroom to cover up the accumulation of graffiti collected over the past twelve years. What made the difference? What had the young school teacher done that was so special? She cared.

Many schools across the country are using a program called the Character Education Curriculum. This curriculum was created by the American Institute for Character Education Curriculum. This curriculum was created by the American Institute for Character Education in San Antonio, Texas. The Thomas Jefferson Research Center in Pasadena, California is one of their distributors. Both organizatons are nonprofit public service institutions.

The Character Education Curriculum focuses on improving student behavior and building better citizens. The program helps children develop positive values. It is based on the belief that children who consider all available facts about the likely consequences of their behavior will choose to behave in ways which are satisfying to them and beneficial to society. It is a program based on caring.

It is no exaggeration to say that our society stands or falls on our ability to care for each other. With a soaring crime rate and theft, vandalism and violence in our schools at an all time high, it is obvious that our caring quotient has dipped very low indeed.

On the past Fourth of July, a group of Harlem youths celebrated the nations Independency by attacking an old man in a subway, tearing off his clothes, beating him and chasing him down the subway corridors.

"The United States," said Chief Justice Warren E. Burger in his annual address to the American Bar Association, "is approaching the status of an impotent society... The statistics are not merely grim, they are frightening." Throughout the country more and more money is being spent on more and more judges, more and more police and bigger and better jails. Obviously something needs to be done

about crime, but what?

One of the first steps towards the solution to any problem is a correct diagnosis of the problem. There are many theories advanced for the causes of these rising crime rates. Prevalent among them has been the idea that environmental factors such as poverty, discrimination, unemployment and so forth cause crime. This theory is so widely accepted that facts to the contrary have simply been ignored.

If poverty and deprivation do not cause crime, what does? Joseph W. Krutch, distinguished American philosopher, gave a simple and I believe accurate explanation. "Without standards," he wrote, "society lapses into anarchy and the individual becomes aware of an intolerable disharmony between himself and the universe."

"Our astonishing crime rate is largely due to lack of ethics, which in turn, is due to lack of ethical instruction in the schools and other opinion-forming institutions," state George C. S. Benson and Thomas Engeman in their book Amoral America. In other words, the root cause of crime, violence, drug addiction and other symptoms of irresponsible behavior is, for the most part, inadequate or inaccurate education. Or, to say it another way, responsible behavior must be taught. Caring must and can be taught.

This is what is beginning to happen in schools throughout America. The ideas of caring and responsibility are encompassed in the Character Education Curriculum. This program is the result of many years of research financed, to a large degree, from a million dollar grant from the Lilly Foundation with additional contributions from other foundations. The curriculum is based on a world-wide study which identified 15 values shared by all major world religions and cultures.

These values are: Courage, conviction, generosity, kindness, helpfulness, honesty, honor, justice, tolerance, use of time and talents, freedom of choice, freedom of speech, citizenship, right to be an individual and right of equal opportunity-economic security. The basic ingredient in these values is a caring for others.

Our young Harlem school teacher exemplified this kind of caring. In an area where teachers are frequently beaten, shot, stabbed and even raped; vandalism and theft are at their fearful peak, children are robbed, sometimes wantonly maimed, Frances Lou Taylor rallied some of the parents and children to turn the trend in her class.

When she came to her dirty, run-down schoolroom, with no supplies, she found that most of the children came to school hungry. So she bought cocoa and bread for them each morning. In the process the children learned to measure the ingredients, to keep records of carbohydrates, proteins, to care for kitchen equipment. She wrote to friends for supplies for her classroom. She spent over a thousand dollars of her salary each year on the children.

Since the classroom hadn't been painted in twelve years, the children were destructive in that atmosphere. She knew that unless they made the room theirs they would break it and her down together. The boys who showed up to help paint the classroom were among the most difficult. The painters, who had been hired

by Francis, took the boys with them to the hardware store and showed them how to compare price and quality of paints.

Previously nobody cared what happened to the dirty room, but once it had been painted, if a child ran his hand across the wall others would point it out and it would be quickly erased. The children learned responsibility. They learned to care.

Disciplinary problems almost disappear," says Mike Martin, A Chula Vista California, school teacher who has been using a character education curriculum since 1971. That year, Martin was transferred to Valley Vista, a new elementary school in a high income district. Only about half of the students, however, came from the nearby homes. The others were bused in from a very low income neighborhood. It was a formula for trouble. Disciplinary problems were severe. Complaints of vandalism, littering and trampled gardens abounded.

When Martin and his colleagues used curriculum, the results were almost miraculous. Disciplinary problems almost disappeared in the classroom, in the cafeteria and on the playground. The school principal, who had been spending his time with disciplinary problems, found that he now had time to spend in more productive ways.

The estimated cost of vandalism to the school and school grounds were compared with prior costs and the figures showed that vandalism had been reduced to about one-tenth of the previous cost.

Along with these gains the reading levels of grade three through grade twelve showed the Modesto district above the comparison scores of other California school districts with an increase of up to 26 percent in reading skills, 40 percent in spelling and 39 percent in mathmatics.

As we move into the 1980's, recent developments certainly seem to confirm that ethics are on the way back. Ethics in education is not a new idea. Indeed teaching character development and citizenship is at the very roots of our educational system. It was what education was about. As John R. Silber, President, Boston University, said, "Thomas Jefferson took for granted that education was citizenship when he stated his belief that education is indispensable to the working of democracy." It seems evident that we must enter a new educational era emphasizing personal responsibility and caring.

DOES CONGRESS CARE ANYMORE?

by

Hon. Bob Edgar
U.S. House of Representatives

President Reagan's budgetary philosophy has swept the country.

The list is long. The federal government will be putting less money into:

- Medicare
- Assistance to hospitals
- Care for the elderly
- Student loans
- Food stamps
- Child nutrition programs
- Disadvantaged children
- Subsidized housing
- And more

The Great Society of the Sixties and Seventies is petering out. Gradually, programs intended to ease the burdens for the poor, the ill, disabled, the young and the old have been gutted. Like the parent who has the uneasy feeling that he has overindulged his child, America is pulling back.

But the parent has a good idea of how children will respond to a decrease in their allowance.

They will scream and yell. They will resist in anger. The frustration will seem devastating.

And many of my constituents have screamed and yelled. They know that there are those whose education will be halted in mid-stream; they no longer qualify for a student loan to finish college.

Many are more frightened than ever of becoming ill; more of the hospital costs will have to come out of their savings.

Mothers of poor children dread the summers; lunch programs have been scaled back.

Does it follow that the President and Congress do not care any more? President Reagan's followers now jubilantly believe that with a cutback in social service expenditures, and a tax cut, that there will be more money in our pockets. That people will be able to do more for themselves.

You say, "That's right!" But wait--
We have forgotten something...
There was not a cutback in federal expenditures.

In fact, the money saved from the social service cuts was transferred to the military budget. In order to fulfill the Administration's five year defense build-up, even more tax revenues are needed (1.5 trillion dollars in five years).

Now with President Reagan's tax cuts,
government will be getting less money.

Where, then, are we going to get all that extra money for national defense?

I don't know for sure.
And neither does Mr. Reagan.
Nor his budget specialists.
Nor my colleagues in Congress.

What a mess!

Doesn't the President and Congress CARE?

Yes, we care!

But in this human democracy where people make decisions, it is sometimes hard for majorities to respect the needs of minorities.

for big business to understand small business;
for military commanders to respect domestic priorities;
for politicians to sort out from complexity real need
for real people
who struggle to survive in the real world.

Let's hope that we can rekindle the spirit of love in a world of hate.
Let's hope that we can turn MX missiles into plow shares.
Let's hope that as we cross the difficult bridge of budget cuts
and less government,
That we will reach the other side with a commitment to see more clearly
the need
to care and share.

C.A.R.E.

(Creativity and Responsibility Education)

by

Sara L. Ensor

Why did Abraham Lincoln work so hard for an education? Why do Marva Collins' pupils not want to go home at day's end? Why, at the same time, do dropouts and copouts mount in so many of our schools? How have we failed to enlist the bundles of curiosity that are our children? In all our efforts to upgrade the quality of education is there a missing factor?

Television has given the lie to some of our pet theories about child development. "Stages" of needs and interests, so touted by educators and child psychologists, totter as we see children of four and six enthralled by faraway places and times. "But they were supposed to be interested only in the here and now--their immediate world!" We marvel as we see them transfixed by an outer-space program, or by Columbus braving his sailors' threats of mutiny in 1492.

Experiences of a growing number of classroom teachers are causing us to question the hard-and-fastness of the "hierarchy of needs" of Maslow, and the "stages of moral reasoning," of Piaget and Kohlberg. With all due respect to these eminent leaders, the pioneering teacher has discovered that children of eight to twelve have a basic need to give themselves for great causes, to care as well as to be cared for. Dr. Dorothy Kobak, in her experiments of developing the "Caring Quotient", has proven that uncared-for children can learn the joy of caring for others, and in so doing, find other needs fulfilled--not the least their own need for care. Many of the youngsters with whom she has worked have exhibited moral reasoning and incentives far beyond the Piaget-Kohlberg expectancy levels.

All of which gives us pause to wonder--have we underestimated the capacities of our youth, and thus robbed them of their right to the best? Marva Collins thinks we have, at least in the intellectual realm. This author believes that we have robbed them equally in the moral realm. She believes that our youth have been bored by our low expectations, our mediocre challenges. We challenge them to succeed, when they have a basic need to serve. We urge them to "get ahead" when they need to pull neck-and-neck with teammates,--at home and with youth of other races, lands and cultures.

When encouraged to set high purposes for themselves, students sometimes may set goals beyond their reach, to their teacher's amazement. "Oh, but this is dangerous," we have been told. "If they fail to reach their goals, they'll become frustrated." (And is not "frustration" the arch-evil in the world of modern pedagogy?) "Furthermore, they'll become too serious, robbed of the joy and carefree living which is the birthright of childhood." Experimenting teachers have proved the opposite to be true. Children vitally involved in their community's and nation's needs have become more carefree, joy-filled, and frustration-free than when trapped in their own problems.

In the course, TO UPTURN THE WORLD,* 5th, 6th and 7th grade pupils are advised to "aim your space ship at a star." They learn how they can have a vital part in putting right what's wrong in the world, and so help to turn it from a groping, cynical, man-kill-man world, to a rolling, rollicking and peace-filled one. The course, implementing the social studies program, is in four parts.

In Part One, students take a quick look at the world's problems, as seen in television news programs and newspaper headlines--family breakdown, poverty, crime, drugs, suicide, violence, war, etc. They take a look at causes - basic causes. For example, poverty can be caused by selfishness and greed, traits of human nature which may need adjusting. They ponder the question -- "Is there an idea big enough to get everyone pulling together to upturn the world, and set it on the right track?" They take a brief look at some big "political" ideas -- One man shall rule (kings and dictators); one race shall rule (Hitler): one class shall rule (Marx). They discuss whether any of these ideas is big enough to encompass and unite the world. Part One ends with the question, "Does America have an idea big enough to get all pulling together to answer the problems besetting our world?"

Students explore America's heritage, in Part Two, to discover, if possible, such an idea. Biographical sketches of 15 leaders of America's past are provided, with emphasis on their guiding purposes. Five of the Founding Fathers (and Mother) are included - Washington, Jefferson, Franklin, and John and Abigail Adams. Also included are outstanding leaders of differing cultural and racial backgrounds, from Columbus to Emma Lazarus. Readers are encouraged to ferret out each leader's "big idea."

Part Three leads the students to summarize for himself America's "Big Idea," as inherited from our past. Then, through a look at lives and goals of some recent and current leaders, in sports, politics, etc., -- they attempt to discover whether the ideas that motivated our forebears are still valid today. Included here are such figures as John F. Kennedy, Archie Moore, Astronaut Ed White, and Martin Luther King.

Part Four presents true stories of young people, ages 9-19, from a number of lands. These youth have pioneered in caring for others. Through changing human attitudes, they have brought needed changes in home, school and community, some of which have had national implications. Throughout the course, pupil involvement is stressed, in community action programs. Such

involvement is heightened in Part Four, as children begin to apply to their personal lives, the "measuring sticks" of "inspired democracy"--honesty, clean living and taking responsibility. They then start to "Put right what's wrong" and "strengthen what's right" in their community. In a run-down neighborhood, they might start a clean-up project, with repainting and lawn beautification, or initiate a drive for a community playground. If there is a nursing home nearby, or a home for the aged, each student might adopt a senior-citizen pal to entertain, read to, etc. In one community, students started a "stop-shoplifting" campaign. For the imaginative, caring group, opportunities are many.

"Our schools tend to fragment life for our youngsters, compartmentalizing it into subject areas unrelated to daily life," said one Curriculum Specialist. "I like this course, because it ties it all back together again for them." Said a classroom teacher, "Ages ten to twelve are the ideal place to start, as it is the idealistic age. Kids that age want to do great things, and nothing is too hard for them. Cynicism has not yet caught up with them." We hope it never does.

*Prepared by the author, working in conjunction with a number of teachers.

ASSERTIVE CARING: GIVING LOVE WITHOUT STRINGS ATTACHED

by

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> Billy, age three, had refused to go to sleep at night by himself for as long as his parents could remember. One of them always had to stay in the room until he fell asleep. Although Billy's parents were annoyed by this arrangement, they viewed Billy's request as an extraordinary need for attention and parental comfort. To soothe Billy, they decided to make an especially big fuss over bedtime rituals and caresses and then try to tip-toe out of the room when he seemed drowsy. Everytime, however, Billy caught them in the act and protested with sobs and tears. They wondered... since we are being so reasonable, why isn't Billy? Resentment toward Billy increased but so did their guilt over having such negative feelings toward their own flesh and blood. Thus, they tried anew to give Billy the additional time and love he demanded, but the result was always the same.

Billy's parents are well meaning people who, nonetheless, have confused two related but yet different parts of being a parent--caring and guiding. Although Billy needs lots of care, he also needs parents who quietly and firmly insist that he goes to sleep by himself. Learning to do this will do his self worth more good than extra hugs.

Over the past two years, we have spoken to more then 3,000 parents about "assertive parenting." Each time we address a new group, we begin by posing the following questions: What do you think children need from their parents? As well it should be, LOVE is always the first response heard from the audience. Then other words flow such as listening, understanding, patience, acceptance, and time. Only with prompting do the responses begin to change to other words like guidance, discipline, values, direction, or rules.

The pattern is quite predictable. Responses which refer to the "caring job" of parents head the list. These responses are also decidedly more numerous than responses which refer to the "executive job" of parents.

The caring role of parents includes all those acts which directly let a child know that he or she is nurtured, supported, and loved. They celebrate the fact that one's parents desire a "family" relationship with a child.

By contrast, the executive role of parents includes all those acts which

directly let a child know that he or she is under the influence and direction of an adult who is in charge of the child's well being. They announce the fact that one's parents also desire an "authority" relationship with a child.

In our view, children need parents who are comfortable both in their caring and executive roles. Indeed, it could be argued that security to children is represented by the presence of two seemingly opposite conditions: (1) their parents care for them dearly and (2) their parents are willing to guide them even when their guidance is unpopular.

Our question to parents... what do you think children need from you?... taps inner beliefs about their priorities, beliefs which may even be unconscious. We see no problem when parents lend considerable importance to their caring job. But, if their inner beliefs indicate little room for the executive job, there is a big problem. Children may not only be deprived of the direction that more mature, more knowledgeable adults can provide but also discover that their parents' love has "strings attached." Let us explain why.

Conflict between parents and children is inevitable. The two parties have different perspectives on almost everything: bedtimes, school achievement, TV, neatness, etc. A major reason for these varying perspectives has to do with the fact that children are not able to understand the world in the same way as adults. As children grow, so does their ability to understand events in more complex ways. During childhood, however, thought is quite egocentric and children tend to act impulsively on their wishes. As they mature, their egocentricity and impulsivity decrease. This is a long process, though, extending into adolescence.

What all this means is that parents must place limits on behavior even though the child can not fully understand why and must teach actions and values even though the child does not appreciate them. It does not matter if the parents in question have a permissive or strict approach to child rearing. Sooner or later, a parent has an executive job to perform.

When parents (unconsciously) hold too dearly to the belief that their children need love, patience, understanding, and the like, they tend to use these caring behaviors to get their executive job done. The process is all too common... parents act nice in order to get children to act nice in return. A quid pro quo - I'll grant your wishes - if you grant mine - becomes the basis of parent-child relationship. Such an arrangement is usually not explicit. Instead, parents may think they have a kind of implicit contract with their child that parental decency will be rewarded by child decency.

This caring with strings attached approach has one of two results. The child may comply with parental wishes in order to preserve parental love and approval. Or the child may act to frustrate this implicit contract and cause parents to switch to intimidation tactics or heavy guilt trips. Either way, the child loses.

Assertive caring is a deep concern for the well being of children. We would like to call this love without strings attached attitude. It is communicated in a straight forward, enthusiastic manner. It is also an expression of commitment rather than a tool for manipulation. Because the parent who cares also acts in charge, he or she doesn't confuse caring with guiding. Maybe that's because the willingness to guide is itself an act of caring.

Parents who care "assertively" give their children lots of hugs and lots of encouragement. But, they also know that, ultimately, children need parents who are their leaders, not their followers, parents who act rather than react, and parents who assume authority instead of abdicating it.

THROUGH SOCIAL STUDIES CHILDREN CAN LEARN TO CARE

by

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How do young people learn to care?

Susan and her husband, David, are moving out of an attrative neighborhood because property there has been purchased by a family from an ethnic group which they do not like.

Henderson, a rising young lawyer, is assisting his client to break a zoning ordinance which blocks the client's purchase of land for building a tavern near a school.

Jonathan is a young business man who has just found a well-hidden spot in an unused wilderness area to dispose of questionable waste from his small factory.

Harriet is heading up a group to oppose the spending of tax money to improve public facilities for the handicapped.

Susan came through a school system which placed heavy emphasis upon academic skills and modes of behavior consistent with the mores of the majority culture in her community. Her teachers believed that she would be well equipped to meet the problems of daily living in the modern world.

Henderson went to a textbook-oriented school where he studied diligently under the direction of his teachers. He was especially skillful in responding to tests of content in all areas of the curriculum. His academic record was exemplary.

Jonathan's school experiences were more lively. His teachers encouraged pupils to read widely and to discuss issues, to follow news and events in the community and the world. In his classrooms, Jonathan was an active protagonist, but outside he was more interested in the affairs of his peers and gave little attention to what was going on in the world around him.

Harriet's real education was rather incidental to the school curriculum, which failed to touch her significantly. She liked best to observe and criticize people around her, asking them all sorts of questions and taking issue with those who did not agree with her. Her positions were seldom based on fact, and school learning seemed unimportant to Harriet. Nor did the needs of others concern her in any way.

Why did not these young people learn to care?

What about the Susans, Hendersons, Jonathans, and the Harriets who are in our schools today? Who is teaching them to care?

Children learn to care in a variety of environments and under a variety of influences. They learn from the example of their parents, from adults in the community, and from their peers. It is likely, however, in current society that children will be bombarded with many examples of over-concern with self and with things. And in school, it is quite common for children to be subjected to a curriculum which emphasizes only the "basics" of acquiring skills and remembering content.

The elementary school program does have an appropriate vehicle for directly raising children's "Caring Quotient"--a term used by Dorothy Kobak to describe the hoped-for outcome of emphasis on teaching children to care.[1] This made-to-order berth for learning to care is social studies. It is a natural, for social studies is the study of human relationships in which people engage as they attempt to solve the problems of daily living. It is this element of human relationships which is so significant to those who would teach children to care about themselves, about others, about their country, and about their world.

Social studies offers fine opportunities for pupils to become involved in the problems of getting along with others: becoming a self-confident person, feeling and caring for others, working to make democracy a reality, eliminating prejudice, and protecting and caring about the environment.[2] Social studies can teach children to care because this area of the curriculum can be societally relevant; it can involve pupils actively in making decisions and taking action. This learning to care through social studies is one key to a better life for children growing up in our society.

Techniques for developing self-concept are part of the preparation of most teachers, and there is a variety of publications which describes interesting and exciting experiences for helping pupils discover who they are.[3] Unfortunately, too few teachers make use of these ideas as part of social studies instruction. And yet, answering the question, "Who am I?" might well be the introduction to social studies at the beginning of every school year.

Social studies can provide an effective vehicle, then, for helping pupils enlarge their concerns to include those around them, those close to home and others at a distance. Within the planned social studies curriculum, the teacher searches for opportunities to involve pupils actively with children from other parts of their city or town and with children in far away parts of the world. Children discover, for example, that their community has many children who are handicapped; in fact, some are in their own school. How can children plan to study such a problem, to feel how it is to be handicapped, to take steps to make life less difficult for others?

Children who are studying another culture through social studies may be merely reading the text and discussing the information as neutral observers, without really caring about the people they meet in print. But suppose the teacher siezes the opportunity to make sure that children become personally acquainted with persons from the culture either in fact or vicariously through a variety of media. If the contact is real, children can ask many questions that show that they care.

Some traditional ways of sharing with others across the miles are not very much in evidence these days but are still effective in emphasizing caring that has not boundaries. Arranging correspondence with another culture through the "pen pal" idea is an activity that has never lost its potency. One group of pupils adopted a school in another country; actually they asked to be adopted. The liaison brought about an exchange of information about persons, places, and things. These children were responding to an important question: How can we show children abroad that we care about them and are eager for them to be our friends?

Learning to care which focuses upon people as individuals and on cultural groups also extends to the environment in which all people must live. Social studies at all levels has unique opportunities to help pupils assume their responsibilities for taking care of resources and preserving the natural beauty around them. It is easy for our children, many of whom do not know deprivation in any form, to assume that the earth is theirs, that there will always be fresh air to breathe; trees to climb, and soil to dig in. How can we encourage them to care about the environment? Certainly not just by exhortation, scolding, or talking. Reading and discussion are not enough; action is required. And when children are taking part in environmental improvement, the need is internalized and made concrete. Once pupils are really involved, let no one destroy the tree that has been planted or litter the play area they have worked so hard to clear of debris.

Social studies also plays a role in teaching young people to know and care about changes that are taking place. Their study of their country's story provides information about how things used to be, but better yet pupils can see the changes that are taking place every day in their community--a new shopping center, an addition being built at the school, roads and bridges being constructed, businesses opening and closing--the list is endless. "Let's go see for ourselves," they say. The local historical society has just taken over a rambling old house that has stood for many, many years on a busy intersection--a house remarkable for its period architecture and its remnants of a by-gone beauty. Children and teacher decide to visit the site regularly to record what is happening there. They learn to care as they watch adults engage in a caring activity.

While the success of an effort such as the one described is of primary concern to the pupils, that may not be the teacher's only objective. Children are learning to care and to demonstrate the caring in visible ways. Teachers know that children must learn that caring does not always bring about desired results, but that it is important to make the effort. When children are successful in their caring, the positive feelings are a joy to see. When they fail, they know

it is not the caring that failed, only that the obstacles were too big. There will be a next time, if they care enough.

Children cannot understand or care about democracy unless they experience it. So, even though the school has authority figures and rules that are enforced, the school day can be one in which children are truly participants in planning and making decisions. The teacher finds time in the social studies curriculum to help pupils consider "What does it mean to be democratic? How can we show that we care about our democratic way of living? What might happen if democracy were lost?" They learn that if they care, they base their statements on accurate information, they compromise when compromise contributes to the general good, they listen to the opinions of others, they try to make wise choices, and they stand up for those who are being wronged.

Through social studies children can learn to care, to care about themselves, their community, their world-wide neighbors, their wonderful environment, their country and its diverse peoples. There are optimum conditions, however, under which social studies can be a caring curriculum. In such a curriculum, teacher and children are free to bring the outside world and its problems into the classroom, relating them when possible to whatever may be prescribed or assigned for them to do, or in fact putting aside the standard text or course of study to pursue an important live issue. Learning to care comes about only by involvement over time; pupils need this time to pursue their concern in unhurried ways. Learning to care, furthermore, develops more richly when parents and other adults are aware of the caring goals of social studies and can reinforce children's experiences.

Learning to care becomes a part of children's lives when they are planning ways to apply their learning to a variety of situations and conditions in the real world. We could wish for them the hope expressed by the late Dag Hammerskjold, "If only I may grow: firmer, simpler, quieter, warmer." These seems to be ingredients of caring and among the components of a caring social studies program.

Footnotes

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THE CHANGING ROLE OF THE EARLY CHILDHOOD EDUCATOR

by

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To keep abreast with changes in any field of endeavor requires a constant re-evaluation of existing modes of thought and social interchanges. A priority in examining present and future needs within the field of early childhood education, then, requires an analysis of existing societal demands and influences on the young child, his/her family, and the educator.

The goal of this paper is to examine some of the pertinent issues that will have an influence on the changing role of the early childhood educator in the next decade.

A review of early childhood literature extending over the last two years (1979, 1980) reveals overlapping areas of educational concern. A major focus, however, is on the dynamic society in which the young child exists today. To keep pace with the vast amount of industrial, technological, and communicative changes within the culture, its members have significantly altered traditional socialization roles. Evolved issues from these role alterations will have a great impact on the changing role of the early childhood educator are: divorce rate, equal rights for women, effects of rootlessness, day care needs, moral conflicts, and child abuse.

Divorce Rate

Today one out of three marriages end in divorce, an increase of about 700 percent from the turn of the century (Schwartz, 1978). One researcher (McDermott, 1968) believes, since divorce rate is highest during the early years of marriage, the victims tend to be young children. This finding suggests an increasing likelihood that preschool and kindergarten classes will have several children whose parents are divorced or are in the process of divorce. The home environment, being in its greatest turmoil during the first years of divorce, forces the young child to turn to the school and the educator for his/her major stabilizing agent.

In the instance of divorce, Skeen and McKeury (1980) see the educator's role as a facilitator in the child's emotional security. Thus, it is incumbent for early childhood educators to become aware of their role during this time and develop ways to facilitate the child's adjustment. There have been few systematic studies, however, on the role schools should play in times of family disruption. It is reasonable to assume, though, the educators have a greater opportunity to lend support during a divorce than the troubled parent; especially due to the fact children spent most of their waking hours in school.

Equal Rights for Women

Changing family roles have been greatly influenced by the equal rights for women movement in our society. By having access to more demanding careers, women are spending many hours away from the home and their young children. The impact on the young child has been less time spent with the family unit and an increasing amount of time in day care facilities. Many of the child's physical, social, and emotional needs have become the responsibility of the professional preschool educator.

Rootlessness

Rootlessness is a symptom of social change apparent in suburbian children of today (Gordon, 1978). With the constant flux of modern families away from extended members, United States industry and technology have altered family relation support systems. The negative suburbian influences, i.e. age-segregated neighborhoods, decline of family size, and lack of extended family support culminate to create for the child a situation of relative social isolation (Dunlop, 1980).

With the concern for preservation of the still viable parts of the traditional family structure, parent education has become a serious focus of early childhood educators. Research on parenting is equivocal, however, showing at best that parent education programs do no harm to parents' child rearing abilities (Schlossman, 1976). An alternate approach, suggested by Bronfenbrenner (1978), is the implementation of a curriculum for caring within the public schools. The curriculum would involve children in various types of caring acts with the central aim being to enhance the knowledge and ability of children to effectively care for their own future young.

Increasing Needs for Child Care

Mothers working out of necessity and by choice has created an increasing need for quality day care and other family support systems. It appears that it is not the availability of day care slots that influences a woman's decision to enter the work force, but job opportunities (Dunlop, 1980). The impact of the situation is that quality day care is constantly trying to stay abreast with the needs of working women. In 1974, the availability of day care slots was one million, with six million working mothers of children under six years of age. Even with the more recent trend of stabilized and delayed marriages ("Preschool Age Population Continues to Decline," 1979) day care needs will continue to prevail throughout the next decade. It is predicted (Hofferth, 1979) that by 1990, 10.5 million children under six with working mother will need care.

It is not only one-parent families seeking day care arrangement. Quality day care is a real need for all segments of society. With the increase of one-parent families, day care is essential, but is just as necessary for intact families struggling to meet increasing expenses. As Schwartz (1978) points out:

> The model of a mother who stays at home with her youngsters until they reach school age and is there waiting for them when they return from school is fast disappearing (p.90).

The affordability of day care has become an issue for all working women with small children. A survey involving middle-class families disclosed many unmet needs involving cost and quality day care (Davis & Solomon, 1980). A trend was evident, however, that as the income of the respondent increased, so did the likelihood that the type of care desired could be obtained.

The families that have relied on federal day care have become alarmed by the more recent threats of cut-backs in these programs, and have begun to search for alternate arrangements. In fact, the idea of federal subsidized day care must be re-evaluated, at this time, to meet present and future needs of the child. It appears that the most logical involvement would be the role of a support system for the most important socializing agent of the child - the family. The educator's role, as well, would be in terms of support rather than supplanting the family's responsibility toward the child.

Moral Education

With the ever increasing changes and choices available to the young, the traditional means of transmitting values and morals are no longer effective in today's society. It has become evident that more applicable means for developing moral reasoning abilities and judgment must be implemented.

Moral education has been a social concern since the seventies. Although surveys have shown widespread public support for the education of morals, as we enter the eighties, agreement on the methods and specific values to be stressed have not been established.

Since the early years are ones of greatest influence on shaping behavior, the early childhood educator must consider research findings in the area of moral education. The writings of Jean Piaget (1965) and Kohlberg (1975) provide a foundation for directions concerning moral education for the young. With the proper nurturance by responsible guides, children may come to realize means to deal with the many conflicting value situations that confront them daily.

Child Abuse

The issue of child abuse is one that concerns everyone, not simply early childhood educators. Recent research (Kinard, 1980) on the emotional development of abused children indicate that these children have serious emotional problems with respect to aggression, self-concept, relationships with peers and adults, attachment and detachment behavior, and the capacity to trust others.

Psychiatrists and physicians are searching for preventive and predictive measures to deal with the parents of abused children (Kempe & Kempe, 1978). However, the child that is being abused may have special problems that can not be fully met by improving the home situation or moderating the parent's behavior. The symptoms must be treated by educators during the process of other mental health services offered the child and his/her family.

Summary

Obviously, the solutions to the problems and issues cited above are not simple. Moreover, the issues are larger than early childhood educators can handle alone. Through the development of child advocacy programs and with the cooperation of professional and community organizations, the needs of the child and family can be recognized and appropriately met.

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THE KINDERGARTEN: A PERSON-CENTERED MODEL FOR ELEMENTARY SCHOOLING

by

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"John?"

"Yes, Michele."

"John, let me give you a big hug today!"

It's been just a short time since this brief, but revealing, conversation took place with one of the authors in the context of his experiences as a kindergarten teacher's aide. We wonder, what is there about the kindergarten environment that fosters the heart-felt feeling expressed by Michele? Do most kindergarten children respond similarly to adults? To each other? Is there something in the kindergarten classroom for higher levels of elementary schooling to emulate? Let's take a look!

Kindergarten teachers, almost without exception, demonstrate positive attitudes toward learning, make learning conditions as nice as possible for their pupils, and involve them in their learning more than typically is the case in the higher levels of elementary schooling. Witness, for example, children at work in a kindergarten. Observe a four- and a five-year old debating "is greater than" and "is less than" mathematical concepts as they pour water into differently shaped glass jars. Listen to a pair of children arguing the merits of a structure they erect with building blocks. Watch a solitary kindergartener struggling to make appropriate circuit connections on an electric board. Hear a small group of children conversing animatedly as they explore the movements of fish in an aquarium.

"What are those funny things on the fish's heads?"

"Why do fish swim near the top of the water?"

"Do fish sleep at night?"

In the kindergarten individual worlds touch, cross, integrate. Kindergarteners inquire, test, argue, decide. Their curiosities are stretched; their imaginations extended. Teachers encourage each child to find his or her own

way of learning, according to each's inner timing and personal needs. A natural universe. A child's universe. A person-centered model for elementary schooling to be considered by school administrators and teachers alike!

Contrast this universe with that of higher levels of elementary schooling. Observe children tied strictly to textbooks, curriculum guides, and activities that restrict them to a single view of the world. Note their linear progress, skill by skill, as they are locked into workbooks page by page. Behold their convergence on answers, their repeated reproduction of textbook information, and their learning in isolation from each other. A classroom universe in which far too many teachers set the example for the behavior of children by identifying the values each child must demonstrate and limiting each's learning experiences to a predetermined grade level.

Love, trust, respect! Aren't these attributes of the kindergarten classroom also found at the higher levels of elementary schooling? Elementary school administrators and teachers desire this. They even believe this! However, there is a wide discrepancy between what is professed and what is actually practiced. Unlike their kindergarten counterparts, too many elementary school teachers are required by administrators to pressure pupils in terms of fixed curricula, segmented knowledge, regulated progress, and restricted movement. Thus teachers are less free to develop learning environments that foster love, trust, respect, and a "curriculum for caring."[1]

Well-schooled administrators and teachers have long noted the leadership and enlightened thoughts of early childhood educators. Many are conversant with the theories of Froebel, Montessori, Piaget, Issacs, Dewey, and others as such apply to person-centered schooling. Some, with little training in early childhood education, however, ignore the principles of learning advocated by these distinguished leaders in educational theory. Some fail to understand the role of teachers and children in classrooms centered on both teachers and children.

To paraphrase the Froebelians, teachers in person-centered, kindergarten classrooms and in person-centered higher levels of elementary schooling see as their main function the introduction of provocative new stimuli to children based not on imposition, but on close cooperation with children's natural interests and drives to the extent that the children feel what is to be learned comes out of themselves.[2]

It is important that teachers open their classrooms to the natural world of children. Individual elementary school principals may affect this action by freeing teachers from time-honored curriculum restraints. When principals share decisions pertaining to teaching and learning with teachers, they feel respected. Thus teachers are more likely to establish a positive climate for learning and to implement activities that meet the needs of children, rather than activities that meet the demands of the curriculum.

Trust in teachers keynotes this climate. Trust in teachers by principals implies caring--caring enough for teachers to accept their viewpoints. Caring enough to accept their mistakes, as well. The fact that teachers are encouraged by principals to decide for themselves what is best for their

pupils conveys to the teachers that principals are genuinely interested in them as persons, and in what they choose to do in their classrooms.

This respect for the teachers and their actions will likely motivate teachers to justify such trust by placing their trust in the children they teach. The more trusting the learning environment for the children, the greater is the likelihood that teachers and children alike will feel good about themselves and the work they accomplish. This, of course, is the foundation on which person-centered schooling rests.

Carl Rogers describes the magnitudinous research studies of David Aspy with 550 elementary and secondary school teachers during 3700 hours of classroom instruction as providing strong support for person-centered schools. Rogers says:

> For me these studies are adequate evidence that the more the psychological climate of the classroom is person-centered, the more vital and creative learnings are fostered. This holds for both elementary and secondary classes. Aspy's findings indicate that when principals are person-centered, facilitative teachers are even more effective.[4]

Effective elementary school principals understand that a variety of curricular experiences is at the heart of the person-centered school. Principals should understand, similarly, that teachers vary in their teaching styles. Some teach better in structured settings just as some children learn better in structured settings. Other teachers function better with little or no direction from the principal, and prefer to work alone. Still others prefer to teach in the company of fellow teachers, as in team teaching. Provision for all preferences of teaching styles must be considered in the establishment of a person-centered elementary school. Additionally, it is desirable to match the various teaching styles with the learning styles of children to the extent that this is in the best interests of teachers and children.

Central to the establishment of the person-centered school, also, are the contributions made by <u>all</u> its members: principal, teacher, and children. The development of the "whole child" is paramount in this interaction. Principals and teachers in person-centered schools must embrace the integrity of this concept if learning by children is to be rewarding for them. Basic standards of learning undergird this integrity. As identified by the distinguished scholar, Earl Kelley, these standards include:

a. the need for other people;
b. the need to communicate with other people;
c. the need for a loving relationship with other people;
d. the need for a workable concept of self;
e. the need for freedom.[3]

The person-centered, kindergarten classroom clearly manifests these needs. In stating this generalization, the authors do not write without foundation. Although currently professors of education, their combined total teaching

experience in public schools number some twenty years in the kindergarten classroom, and in the higher levels of elementary schooling. Thus, the substance of our observations is born out of our practice, as well as from the results of our research and supervisory experiences.

If there something in the kindergarten classroom for higher levels of elementary schooling to emulate? Yes! Kindergarteners like people--all kinds of people. Tall or short; old or young; professor or custodian; brown, black, or white, kindergarteners draw no stereotypes of people. They exhibit little or no racial or ethnic prejudice; they do not label. Kindergarteners are not typically cynical or caustic. Rather, they accept and trust people for what they are, at face value.

Both certain and uncertain of their powers, we find kindergarteners wanting to do, rather than to be done to as is too often true in upper levels of the elementary grades. Kindergarteners are vibrant and independent. They like no interference with their explorations and efforts when such impinges upon their individuality and the uniqueness of their expressions as they reach deep into their own special universe, real or imaginary.

True, all is not serene and beautiful in the universe of kindergarteners. Individual worlds do collide and tears do drop. But, for each mishap, a new idea, understanding, and friendship often emerges as each child reaches out, tests, and evaluates different avenues and modes of expression.

We, as university professors, have increasingly come to learn that it requires little time to be separated from what it really means to be a child--to inquire, to discover, and to accomplish from a kindergartener's point of view. We suspect that characteristic modifiers used by professional educators to describe children as "slow," "average," or "fast" learners are meaningless in the context of what it is to be a kindergartener. We believe that kindergarteners rarely think of themselves as academically slow, fast, or in-between. Instead, it is our conviction that kindergarteners, such as Michele, tend to accept themselves for what they are--children. Children eager to explore, to experiment, to learn. Children who like to achieve, and to be encouraged and rewarded for their achievements. Children who want to please. To care. To love!

The kindergarten classroom: the model. Person-centered, elementary school principals: the catalysts! Clearly, there is something in the kindergarten classroom for teachers in higher levels of elementary schooling to emulate. Indeed, Michele says it all, "John, let me give you a big hug today!"

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